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THE
FOURTH REPORT
OF THE
GERMAN MISSION,
IN THE
CANARA, SOUTHERN MAHRATTA AND
MALABAR PROVINCES.



BANGALORE :
PRINTED AT THE WESLEYAN MISSION PRESS.
1844.

GR 40

REPORT.

After a long and dark night, the morning of a better day seems to dawn on India. The day of its glory, when holy Rishis, conquerors of the feelings and passions of their own nature, and lords of the gods of heaven and of the elements of earth, worshipped the elements, the first manifestations of creative power, and laid the foundations of human society—when heaven-born heroes waged triumphant war with fierce monsters, the scourges of the earth, and with savage enemies of peace and order—when illustrious kings, rulers of the world, collected around the focus of their thrones the riches of the wide earth and the glories of human genius—when inspired poets sang the wonders of the departing age and the mighty deeds of its giant-races, before the setting of their sun, and left the treasure of their songs as monuments of primitive power and genius for the admiration of succeeding generations—this day of glory is gone—almost forgotten.

It was succeeded by a long night, which settled upon the East when the Sun of righteousness rose upon the West. Brahmanism began to rule, and the sky to be overspread with innumerable lesser lights; darkness and thick darkness sank upon the land; man separated from man; the laborer, the trader, the woman, the child, the people were enslaved by the priests, themselves slaves to a yoke of traditions which grew more intolerable and unintelligible from generation to generation. Such was the nation found by invading conquerors; and, weakened by division, blinded by ignorance, corrupted by the pest of idolatry, and degraded by a long and cruel servitude, they easily fell a prey to hardier and healthier races.

The dawn of a new day is approaching. The glory of gods and idols, innumerable as the stars, is fading away; the hearts of thousands are turning in doubt and perplexity from earth to heaven—from heaven to earth; many a benighted and way-lost wanderer feels himself forlorn in a pathless wilderness, and begins to apprehend that light from heaven alone can dispel this darkness; heralds of the coming day have taken their stand upon a hundred heights, and gather and comfort all the troubled souls who will listen to that message of peace and life, to proclaim which they have been sent from afar by the Lord of the whole earth.

The work of Missions in India is beginning to conquer. The apathy of the Churches of Europe—the fears and shortsighted policy of the rulers of the country—the proud confidence of Hinduism—the spell of caste—the formidable and patience-trying difficulties of the commencement of the work itself,—all have given way before the gracious counsels of God. Many countries, many tribes, all the chief castes of India have sent, however reluctantly, some forerunners and representatives into the Church of Christ.

God by the power of his grace has effected a change far surpassing the hopes and fears entertained by friends or foes of past generations. Let us take courage; the Lord has shown Himself faithful and full of mercy. Let us hope for greater things, believe greater things, pray for greater things, and He, if we open our mouth wide, will fill it.

During the past year we have heard voices of joy and triumph from the Eastern coast; and, praised be the name of the Lord, are enabled to re-echo them joyfully from the west. Our work has been steadily progressing at most of our stations. With one exception we have been preserved from disease. All our lives have been spared. Our congregations have increased in number. Two brethren indeed have returned to Europe, but in their stead a new brother and two sisters have joined us; and one of our invalid brethren is purposing to return with new strength and health to his field of labor, before the end of the year. At Mangalore the Lord has wrought a sign and wonder in the face of the people, by the happy conversion and subsequent baptism, in the midst of enraged enemies, of some Brahman youths, the firstborn from among a tribe which three centuries ago retired with its goods and gods from Goa, when the Portuguese and the zealous Xavier raised there the standard of the cross of Christ. The breaches in Satan's strongholds are multiplying. May the Lord multiply grace, faith, and strength, to all His servants.

From home we have also received cheering news. The deficit in the accounts of the Society has been less than was expected last year, amounting to 10,000 Rs. instead of 30,000 Rs. which had been the deficit of the preceding year. The Mission, which, as stated in our last report, was re-established on the Gold Coast in Western Africa by four brethren, (viz. Br. Riis, the only survivor of the brethren formerly sent out to that country, Br. Widmann, Br. Thompson, their assistant, a native of Africa educated in the Basel Institution, and Br. Halleur, the intended superintendant of the agricultural and economical department) and twenty-four free christian Negroes from the West Indies, is prospering. The whole party have removed to the Hills in the interior. The brethren Riis and Widmann have overcome the coast fever, Br. Thompson's health has not suffered at all, and Halleur only will have to return home on account of ill health.

THE MANGALORE STATION.

Rev. C. Greiner and Mrs. Greiner, Rev. H. Moegling, Rev. G. Weigle, Rev. J. Ammann, and Rev. A. Bühner.

The past year, over which this report extends, has been one of changes, trials, and joys, not easily to be effaced from our memory. When the last report was preparing, Br. Frey from Malsamudra was staying with us. His health at last forced him to return to Europe. He went to Bombay and took his passage in one of those ships which, in the April of last year, were nearly lost off the Mauritius. Br. Frey not having the means of taking a passage in another vessel, was detained in the island for some months, during which time he received much kindness from the Rev. Mr. Baker and other friends, who at last paid his passage in a homeward bound ship. This second vessel met with a similar fate, and with difficulty reached St Helena, where it was pronounced un-seaworthy. This is the last account we have had from our dear brother. Twice the mercy of God had saved him from death, but his health was sinking, and he felt uncertain whether he should live to reach home.

In June last year Br. Supper, by the advice of the brethren in the Southern Mahratta country, accepted our invitation to come to Mangalore, and left Hubli, where he had for many months been suffering in mind and body. We all hoped that a change of air, scene, and labor, would prove beneficial to him; but after many variations of his mental and bodily state, he despaired of recovery as long as he remained in this country, and returned to Europe by the last Steamer before the Monsoon.

In August last Br. Moegling, accompanied by five of the elder boys of the Institution, undertook a Missionary journey through the greater part of the Canarese country. "I visited Mercara, Mysore, Seringapatam, Srávana Beligula, Gubbi, Toomkoor, Sivaganga, Bangalore, Bellary, Shimoga, Hurryhur, and Sringeri. In most places I was well received by the natives high and low. At Srávana Beligula, the renowned Jain establishment, where we staid three days, I spent several hours every day in friendly and interesting conversation with the chief guru, and on the last day was with my companions invited to a dinner, which one of the principal people of the Mattha served to us in person. Also at Sringeri, the chief place of the Smárta Brahmans, I was civilly received, and invited to the house of the Minister of the head Guru, then absent on a long pilgrimage, where the principal Shastri treated me with a long conversation or rather disputation in presence of a numerous and respectable assembly. I had also, during this journey, the great pleasure of seeing most of the brethren of other Missions laboring among the Canarese. The days I spent at Mysore, Bangalore,

Gubbi, and Bellary, with the brethren of the different Missions, are among the most delightful of my Indian life. We rejoiced, comforted, and strengthened one another as members of one household, and the communion of love thus established between brethren unknown to each other before, except by name, may by the blessing of the Lord, yet yield many a sweet and wholesome fruit. At Bellary Br. Hiller met me, and accompanied me thence to Mangalore. Having sent my journal to Basel, and being still weak from long illness, it is out of my power to give a fuller account of this most interesting, and to myself and my young companions most profitable and instructive tour. We returned to Mangalore on the first November, after an absence of nearly three months, all of us in good health and spirits. However after a few days I had an attack of diarrhoea, which in the course of a few weeks changed into dysentery, from which I have not yet completely recovered."

In November we had the privilege of seeing the Lord Bishop of Madras at Mangalore, on a tour of visitation. The kind interest he took in the labors and affairs of our Mission was most encouraging, and we could not have more rejoiced in a visit from a Prelate of our own church. Subsequently on hearing of the baptism of our new Brahman converts, His Lordship most kindly and condescendingly wrote to congratulate us on the victory which the grace of God had given us, and to offer in the most liberal manner a contribution towards the support of our new brethren, who had by their conversion to christianity lost every thing they had in the world. Having received permission to make these letters public, we take the liberty of inserting them here, and hope, that the kind and liberal example set by His Lordship may stir up many English friends to come to the help of our German Mission, whose means are much narrower than the sphere of usefulness gradually opening among the population in the midst of which its stations have been planted.

On Visitation, Mangalore,

10th. November, 1843.

Rev. and Dear Sirs,

Permit me to offer you my best thanks for the high gratification you have kindly afforded me in allowing me to see your excellent Mission Establishment in this place. It must be that the blessing of God will accompany your unremitting exertions in behalf of these poor people, whom you are doing your utmost to bring into the one fold, under the one shepherd; and I gladly avail myself of this opportunity to assure you of my fervent prayers for the prosperity of your Mission, and of my most sincere respect for yourselves. May you long be called thus to prosecute, your truly evangelical labours, for the everlasting welfare

of the benighted Heathen of this district, and when you rest from them, may you rest in the Lord. Believe me, your affectionate brother in Him.

G. T. Madras.

P. S. I beg to enclose a trifle for the Mission; would that I could offer more, but the many demands upon my limited means will not allow me to do so.

To

The Reverend the German Missionaries, Mangalore.

On Visitation, en route to Jaulnah.

29th. January 1844.

My Dear Mr. Moegling,

I am so bad a reader of newspapers, having indeed no time and but little taste, for ordinary "news," that the subject on which I now take the liberty of writing to you may or may not be of old date to every one in India except myself. It was, however, but last night that the account of the recent conversion, through God's grace, (and to Him be all the glory) of the young Brahmins in your excellent Institution at Mangalore, caught my attention in the Bombay Times, and gave me a deep feeling of joy and thankfulness to Him who has thus called them out of darkness to His marvellous light. May they be endued with continual grace and strength to make their calling and election sure through Christ our Lord, without whom none can do any thing that is good, or escape from the pollution and the consequences of any thing that is evil.

I know something of the fluctuating hopes, and of the many cares and griefs of a Missionary's life, for I am myself in one sense, although not in so pure a sense as you and those who, like you, attend continually on this very thing, a Missionary to the Heathen, and I can enter into your feelings of gratitude at the conversion of these youths, which, if I rightly understand the case, has been brought about, under God, slowly and deliberately, and as it were by a process and a progress like that mysterious ladder revealed to Jacob, which leads the soul step by step from earth to Heaven; and I can equally enter into your feelings of anxiety lest the enemy of souls should snatch them again out of your hands. It has occurred to me therefore that, as it is most unscriptural to expect that God's Providence will effect for us by some extraordinary method, that which He has called many of us in this land to accomplish by his ordinary allotment to us of means, to help our poor brethren, something ought to be done, if necessary, to provide some maintenance for these poor youths (but they are rich) who have given up all to follow Christ. Should such a measure be thought desirable, perhaps you will accept from me one hundred Rupees, which shall be sent whenever you ask for them, and if my name can be of the least service in promoting such an object, in the event of your wishing it to be set forward, you are quite free to publish this letter.—

The subjects of Great Britain in India have by no means done hitherto what they ought to do among their India fellow subjects for the promotion of the Gospel. If they had, I should not travel, as it is my lot and duty to do, over so many hundred miles, and not meet a single native, beyond the very narrow limits of direct Missionary influence, who has ever heard of Christ. From the opportunities which I had of seeing the German Mission at Mangalore and those of your Rev. Brethren at Hubli and Dharwar, I am satisfied that you are doing your utmost to win all the Heathens to Him whom your voice can reach, and that you are doing this soberly and lovingly, keeping the words of Christ's patience. I cannot therefore but feel deeply interested in your evangelical labours among the Hindoos to whom the Church of England has not been able to stretch out her arms; and I heartily pray that God may bless and speed your work, and that the Holy spirit, the Lord and giver of life, may thro' your instrumentality rouse many more souls, as these young Brahmins, from the savour of death unto death, and bring them unto the bread which cometh down from Heaven, and thro' which alone they and we can live for ever.

Believe me my dear Mr. Moegling,

Very truly Yours

G. T. Madras.

To

The Rev. Mr. Moegling and his Rev. Colleagues
of the German Mission, Mangalore.

*On Visitation, Camp Soupiah
5th March 1844.*

My dear Mr. Moegling.

Owing to the wandering life I am now leading, your letter of February did not reach me until yesterday.

I cannot receive your praise, because I feel I do not deserve it, being a far more unprofitable servant than any of my brethren; but I do receive your love and that of your Reverend Colleagues, and the feeling that I possess it, makes me thank God and take courage.

It is indeed a joyful and a pleasant thing to learn, that these young men have endured so faithfully the fiery trial that has tried them, and are happy in being reproached for the name of Christ. May the spirit of glory and of God ever rest upon them, so that on their part Christ may always be glorified in a place where, alas! He is evil spoken of by so many of their blinded countrymen. It must have been very trying to you and also to Mr. Weigle, when the heathen were raging so furiously around your door to get possession of your converts, crying, as it were, bring out to us these fellows who have been with Jesus of Nazareth: and I have never read any thing more moving than

your account of the state of mind of young Anandrao, as depicted in your letter to the Collector. May we not say of him, that while he lingered the Angels laid hold upon his hand, the Lord being merciful unto him, and set him *within* the city, the city of Refuge, where the Lamb is the light thereof. Perhaps I may be permitted to add that the conversion of these youths to Christ is the more satisfactory, because it is quite clear that all has been fair and open, no advantage being taken of excited feelings, but the first principles of Christ left to work their way soberly, in their hearts. The Grace of God has had free course with them; but there has been no trickery under the sadly mistaken notion of helping it forward; and no *puffing*, no sounding of the trumpet of self gratulation, after that Christ had gotten unto Himself the victory.

Pray give the young Christians my affectionate regards; and tell them that I heartily pray, that they may have strength given them to stand fast in the liberty wherewith Christ has made them free; so that they may never be entangled again with the yoke of bondage.

It must have been a great comfort to you to have had under these trying circumstances, the ready sympathy and powerful assistance of Mr. Blair; and I am sure that in all your labours for the promotion of the knowledge of our only Saviour among the heathen, the prayers and good wishes of all christians in India will follow you. Mine will; would that they could avail more. I enclose an order for the 100 Rupees, and pray believe me

Most faithfully Yours,

(Sigd.) G. T. Madras.

Before the end of November the Brethren Weigle and Hiller went to Bombay to meet there a party from Basel, consisting of Br. Metz and two sisters engaged to the Brethren Hiller and Essig. The whole party, joined by Br. Essig who met them at Bombay, sailed together to Mangalore, where they arrived on Christmas eve.

In the mean time the grace of God had visited us; and the Brethren had, on their arrival, the joy of welcoming three new converts, whose hearts had been moved by the Spirit of God to confess the name of Christ, from whom they had received the assurance of the pardon of their sins, and the joyful hope of eternal life. Two others had been awakened together with them, but one of them seems to have gone back entirely; the other is still kept at a distance. The names of the three young men were Anandrao, a S  rasvata Brahman, Bhagavantrao and Mukundrao of another class of Concan Brahmans. The two latter had for several years attended our English School, where the reading of the Bible and other instructions received from the Brethren superintending the School, had convinced them of the folly of their own idolatrous religion, and the truth of the Gospel. Both being poor, they were anxious to obtain some employment under government, as soon as they

had acquired a certain degree of knowledge of the English language. These hopes however were long deferred, and after some time they were glad to find employment in our printing office. They both secretly believed in Christ, and at times prayed to Him; but, afraid of persecution and the loss of reputation, caste, and the little property they possessed, they took care not to open their minds to any of us. Anandrao, who had entered the English School by the advice of Bhagavantrao, made considerable progress in learning, and showed sometimes a lively interest also in the Bible lessons; but in religious conversation with his school fellows, he took his position as a defender of the old faith, and as their opponent, whenever they ventured to speak in favor and praise of the Bible and of Jesus Christ. A change however was preparing. During the last monsoon, Anandrao was taken ill with fever. His life was for some time in danger, and his recovery was but very slow. During the lonely days and the long and weary nights of his sickness, his affliction now and then appeared to him as a punishment from God. He prayed, but not in the name of Christ. But with the return of his health, his mind also seemed to recover its usual tone and strength. "On the morning of the 24th. November, he came to me on an errand from one of our friends. He stood at the window of my room. I was engaged and could not attend to him at the moment. He seemed to linger; and it struck me, that he might have come with a desire for some serious conversation. I therefore gave him a new almanack of the religious tract society, and said 'read in this; I will speak to you by and by when I have finished my writing.' He went away with the little book. After half an hour he returned, showed me a page in which the conduct of the old Grecian king, who in order to keep his law and yet to save his guilty son from blindness, gave one of his own eyes to satisfy the demands of justice, was contrasted with the manifestation of divine mercy and justice in the death of Jesus Christ; and begged me to explain the meaning of the passage. There was nothing which he might not have easily understood without my assistance. I was therefore confirmed in my opinion, that he had come to speak and perhaps to open his mind to me. 'Well then,' I said to him, 'come in and sit down.' He jumped through the window and sat down before me. I then spoke fully and strongly on the text which he himself had shown me. He was much moved; seeing which, I addressed him with more courage and hope. At last, summing up, I said, you have heard these things often from my Brethren and myself. You know them, do you believe them? You ought, if they are true. Mind: either this is the truth, that no sinner can be saved but by the blood of Christ, or the Bible is a lie, and I, who believe it to be the word of God, a fool. But if what I speak be the truth, then I know that you being a sinner, yet a stranger to Christ, have no peace in your heart.' Tears gushed from his eyes and he was much shaken in soul and body. I shut the doors and comforted him with the comfort of the Gospel. 'If you confess your sins and believe in Jesus Christ, the son of God, and Saviour

of the world, you will receive pardon, peace, and life.' He opened his heart to me. We knelt down and prayed together. When we rose he was full of joy, for the Lord had received him. From that morning he visited me daily; and as my sickness confined me much to my room and couch, we had much time for conversing and reading the scriptures, which now were to him a fountain of living waters.

The change wrought in Anandrao could not escape the observation of Bhagavantrao and Mukundrao. They wondered to see him coming to me day after day, and spending several hours in my room. At last they heard from his own mouth, the confession that he now believed in Christ, against whom he had so often spoken, with a faith which, how and why he could not understand or tell, God had given him. After a few days Bhagavantrao and Mukundrao confessed to me, that, though they had for a long time believed in Christ, they had concealed their convictions from fear of the world. 'But now,' said they, 'as we see this our friend who has always opposed the Bible, and who has much more to lose than we have, so courageous and joyful, we will no longer keep back from confessing the name of Christ; so that, though we lose the little we have in this world, we may save our souls.' This was on the 16th. and 17th. of Decr. From that time, these three young men with the two others before mentioned, spent the greater part of their mornings and afternoons by the side of my couch. We read the Gospels, prayed together, and frequently conversed regarding the trials which would soon follow their escape from the snares of Satan. On Christmas-day our troubles commenced. Anandrao and his two younger schoolfellows were kept at home by their relations, who began to suspect them, on account of their daily and long intercourse with a Missionary. The two latter have never returned. Anandrao gained his liberty on the Saturday after Christmas; (see the subjoined letter No. 1) and at the same time Bhagavantrao and Mukundrao openly confessed their faith in Christ. The rage of their relations was so great, that none of them could venture to return home; so they remained with us. The next day a mob broke into the Mission house and tried to carry the converts away by force; but their attempt was defeated. (See letter 2.) During the succeeding week the whole Hindu population of Mangalore was in an uproar. The conversion of Brahmans was something altogether unexpected. It was a wonder, proving the power of the word of God, which fell like a thunderbolt upon the rulers and scribes, who had hitherto thought themselves and their people secure from the influence of Missionaries. On Epiphany, the 6th. of January, the three converts were baptized in the presence of our Native congregation and all the Brethren of the Mission. Bhagavantrao, the eldest (he is 28 years of age,) received the name of Christian; Mukundrao, 25 years of age, that of Jacob; and Anandrao, who is nineteen, that of Herrmann. On the following morning, Sunday the 7th. January, a pig was found cut up and thrown into the tank belonging to the principal Mosque. The Brahmans cunning yet cowardly, hoped by this contrivance to raise a

tumult among the Mohammadans, and under the cover of general disturbance to get possession of the persons of their apostate relatives and fellows. This new and really formidable plot was defeated by the watchfulness and cautious prudence of the principal collector and Magistrate of Canara, H. M. Blair, Esqr. He had intelligence early on Sunday morning, of the rising tumult and of its cause. Without loss of time he sent for the most influential men among the Mohammadans, whom it was easy to convince that the Missionaries could have had no hand in this outrage, that the Brahmans lay under the suspicion of making an attempt to use their Mussulman neighbours as tools; and that most probably it was they who had caused this insult to be committed, for the purpose of exciting them to an outbreak against the Missionaries and the public peace. The representatives of the Mohammadan population listened to this explanation, and promised to acquaint their people with the real state of things. From the hour when they returned home from Mr. Blair, the town gradually became quiet, and although the hatred of some of the near relations of our new Brethren does not seem to have abated, yet no more violence or disturbance is to be expected. The first great breach in the wall of Brahmanism at Mangalore has been effected; the thick cloud of dust which was raised by its fall, has quietly subsided; and a passage has been opened. May the Lord make it wide and strong; and may He give grace to many, to escape through it out of the City of destruction. Some letters written at the time of the occurrences above described, are here subjoined.

No. 1.

My Dear Mr. Blair,

The circumstance of Anandrao's having made a public profession of his religious change, on the same morning on which (in compliance with his request conveyed to you through us, on Friday evening) you had done him the favour of inviting him to your house, imposes the duty upon us of giving you an early and explicit account of yesterday's event, in order to remove from your mind any suspicion of our having abused the kindness by which you were prompted to show Anandrao's relations, (who had for the last 6 days kept him in a sort of open confinement,) that you were taking notice of his person and circumstances.

When Anandrao called upon us yesterday morning at half past eight, on his way to your house, I saw at once, that a great change had taken place in him, and no wonder; for, although firm in the confession of his faith in Christ, and in the renunciation of idolworship, he had surrendered his Bible to his relations. I was afraid that, however ignorant he himself might be of the real state of his heart, we had lost him. This was also the impression on the mind of my Brother. It was, as you may imagine, a sore, very sore trial. After a short conversation, A. left us with the promise to see us on his return to his

father-in-law, the Moonsiff's house. You spoke kindly to him, and exhorted him to wait patiently for a change in the minds and tempers of his people. This advice, given from the best intentions, and, under other circumstances, the best that could be given—confirmed him in his delusion, and he returned to us in the same state of perplexity and indecision in which he had been when he first called. His father-in-law's peon stood before the door waiting for him. I spoke to him as coolly as possible; asked him what he was going to do; whether he would renounce his faith? 'Never,' was the answer. 'But *when* will you confess Christ's name openly?' 'After some time, I hope.' 'In what state were you these last days, while acting on this principle?' 'Without joy, and without sorrow. I lost strength of heart every day, but I prayed.' After a pause he added, 'last Saturday I knew that I ought to have broken through all my chains. I did not.' 'Why?' 'I do not know. That was the day I might have become free. I gave in. Therefore I am in this plight now.'—After another pause he said, 'and this again is a time when I feel that I may be made free by God's grace.' I asked 'and will you act on this impulse to-day?' (He) 'I am considering.' It is impossible for me to tell you what I felt, when I saw all his former courage, and cheerfulness, and energy gone. I asked, 'you are considering?' (He) 'No, I hope God will give me strength. Yes, to-day all must be decided.' (These words look well here on the paper, but they were pronounced with a low and uncertain voice.) After some time he seemed to gather strength, and his eye lighted up again. He then said, 'No, this is the day, to-day I will come.' My Brother who had entered the room a little while before, and myself, then between fear and hope, set before him, and I trust faithfully, all the difficulties and dangers that would beset his path if he confessed Christ, assured him also of our future friendship, should he not now have strength to renounce all for Christ. He was left alone for half an hour. After the lapse of 30 minutes we returned to him and said 'do as the Lord directs your heart. Leave our house, and our compound. If you can, if you will, you may then return.' He took leave and went away followed by his father-in-law's peon.

We waited five minutes, ten minutes—a moment of painful suspense—and we saw his dress through the trees, and in a few minutes he stood before us and said: 'I have sent the peon home to tell my people that I will not come home. Here I am, and here I will remain.' We rejoiced exceedingly. Anandrao felt again as happy as he had been during the last month.

Within half an hour the Moonsiff came to see his son-in-law. Anandrao first sent a note, then came himself and spoke to his father-in-law, and the other relations, friends and acquaintances, who flocked together to see him, and to persuade him back. As yet he had done nothing against the rules of caste. I must say that A's relations, influenced no doubt by the example and presence of the Moonsiff, conducted themselves with the utmost propriety. There was a crowd of per-

sons, but no noise, no criminations, no open anger. After a few hours we were left alone.

Late in the evening Anandrao and his two companions took off their Brahmanical strings, and partook of some coffee and bread, after having fasted the whole day.

This simple narrative, I trust, will exonerate us in your eyes from the blame which we might seem to have incurred in our conduct towards yourself, on account of the coincidence of Anandrao's visit to your house, with his final renunciation of his former religion. A quarter before ten o'clock yesterday morning, no man on earth knew what Anandrao's fate would be. He only, before whom nothing is hid, who had thoughts of mercy towards us, He only knew the approaching manifestation of His glory amongst us. To Him be Praise for ever and ever.

I remain, my dear Mr. Blair, with sentiments of sincere regard, in which my Brother, to whom I have read this letter, begs to unite,

Yours very truly,

H. MOEGLING.

No. 2.

Sunday.

My Dear Mr. Moegling,

Most heartily do we both rejoice at the glad tidings contained in your letter just received, and bless and praise God for the great things he has done for dear Anandrao. When I spoke with him yesterday, I had no idea there was any doubt or wavering in his mind; and what I said to him as to waiting patiently, was simply with reference to a change in the feelings of his relatives towards himself. I did not doubt, that he meant openly to declare his belief in Christ. I should have been grieved indeed, if from any thing I had said, he should have delayed his renunciation of heathenism. God be praised that he was enabled to take the decided step at once, and thus free his mind from the painful conflict that must have been going on within it. Our earnest prayers will be with him, that he may be abundantly supported in the trials he may have yet to endure.

The Moonsiff came over to me in a state of great excitement, evidently with a view of seeing if there was any chance of my assisting him to recover his lost son-in-law. I of course told him, that was out of the question; and gave him the best advice I could, to remain quiet, and not to attempt any violence or constraint with Anandrao, which would only bring himself into trouble.

Mrs. Blair begs you will tell our dear young fellow Christian, how she rejoices to hear, that he has been enabled to cast aside for ever the badge of heathenism.

With our united kindest regards, believe me ever,

Yours most sincerely,

H. M. BLAIR.

No. 3.

My Dear Sir,

The circumstances which induced us on the 31st. December to apply to you for protection, were these :

On Sunday afternoon, when all our people had gone down to the chapel, my Brother Mr. Weigle, had private service with our new Brethren in his room, while I kept quiet, on account of my sickness, in a distant room. Towards four o'clock, my Brother came over to me in company of the converts for the purpose of prayer, in which they, he feared, would be disturbed by the number of visitors who had come to the other part of the house. While we were at prayer Bhagavant's name was called. My Brother went outside to tell the people, that after a little while we would come over to the open hall, and then they might see and converse with us. So we did after a few minutes. We sat down round the table in the centre of the hall; viz. my Brother on one side, I on the other, and between us Anandrao and Bhagavantrao. Mukundrao did not sit down, because his relations said they wished for a private conversation with him. He stood a few steps behind us. We were just preparing for a general conversation similar to that which had taken place on the preceding day, when one of Mukundrao's relations cried, Seize him! That moment five Bolára people fell upon him, and carried him from the verandah of the open hall, into the level place in front of our house. We all started up, and turned towards Mukundrao, when Bhagavantrao was seized by others. A large crowd of Hindus, some Maplis; about two hundred people had in the mean time run up the hill and gathered around the house. My Brother ran to the assistance of Mukundrao, and I turned out towards Bhagavantrao, when I heard Anandrao calling, "Sir, Sir." He was in the arms of two relatives. I ran back to him, and a few words and pulls liberated him. My Brother kindly assisted by Mr. W. Haydon, fifer of the 28th. Regiment N. I. who happened to be visiting us, had also succeeded in rescuing Mukundrao; and these two converts ran into a room where they were safe. In the mean time, Bhagavantrao had been carried, and partly dragged on the ground, to a distance of about fifty paces. Some of our servants and my Brother ran after him, and turned the people away; when the whole assault-party moved down the hill towards the gate of the compound.

You will see from the above that few people as we were, we could not have prevailed against such numbers, if all had come for the purpose of attacking us; but a dozen people or so, had certainly the intention of carrying away our Brethren by force; and, if the Lord had not protected us, they would have been assisted by the rest of the crowd,

and have effected their purpose. Your prompt assistance, and vigilant care have hitherto, under God, preserved us from danger; and you may be assured that we shall ever remember the debt of gratitude which we owe to yourself, and to the Christian Government of this country, under whose shield we are secure from the rage of the poor people, who, from ignorance, are now our enemies.

I remain,

My Dear Sir,

Your most obedient Servant

H. MOEGLING

No 4.

To the Magistrate of the Zillah of Canara.

Petition of Santappa, brother of the late Vakeel Rangappa, Náranappa and Vitthaleyya. &c. inhabitants of Mangalore, dated 31st December, 1843.

Anandrao, the son of the above late Vakeel Rangappa, was yesterday the 30th. Instant, staying in his father-in-law, Janardanaya's house; when about 7 o'clock in the morning a Peon of this Department, (the magistrate's) a mussulman, brought an English letter to this boy, and said that the Principal Collector of this Zillah had ordered him to bring this boy before him. Accordingly he took him into the Presence. From the Presence he was given in charge of the Peon, and sent to the house of the Padres. There they have kept him in their power. There is a rumour that they will spoil him from our caste (literal translation) and receive him into their religion. The boy is very young, and still a minor; we, and many other persons, are his protectors, masters, and guardians. Such being the case, we are in great alarm, as the boy has been taken from us by force, as it were, and without any body's knowledge; and is now in the possession of the Padres. If this boy be not delivered to us, we, the guardians, are in danger of being deceived. The Peon having come from the Presence, it was out of our power to resist the power of the Master. For some days the boy had been sick, bilious, and somewhat deranged: (the last hint is not quite clearly expressed in the original;) and therefore he had stayed with his father-in-law to undergo a course of medicine. (The magistrate) having thus suddenly carried away the boy, and delivered him into the power of the Padres, and the Presence having authority to dispose of this affair, we have written (this petition.) We intreat most earnestly that your honor may regard with compassion the weal of our family, and restore again the boy to our house in the same manner in which he has been carried away by the Sircar. This order (we beg) may be given. If your honor be disinclined to grant our petition, we beg that this pe-

tion, and a copy of the answer may be given to us, under sign and seal.

(Signed.) Sántappa.
Lakshminárayana.
Náranappa.
Nárayana
Vitthalayya.

No. 5.

To

H. M. Blair Esquire, Mangalore.

My dear Sir,

Having been favoured with the sight of a petition made by some of my relatives for the purpose of gaining possession of my person, I take the liberty of addressing to you a few remarks on the statements contained in that paper.

1. They say that I was summoned on Saturday last by a peon to appear before you, and try to convey the idea that you sent me an order in your Magisterial capacity.

The real fact is this. When I had by the grace of God resolved on renouncing Hinduism and confessing my faith in Christ, I endeavoured to communicate my new thoughts and feelings to my wife. After a few days, my confidential addresses and exhortations were communicated to my mother and father-in-law. The consequence was, that on Sunday the 24th December last, while I was staying at the Mission house with some other friends, a messenger came, who called me home on pretence of some business. On the same evening my father-in-law came to my house, and questioned me concerning the word of God and my belief in it; told me that I should no more go to the English School, as I had learned enough there; took my Bible from me, and asked me to accompany him to his house. From that time till Friday evening, I stayed there. My relations and many other persons of our caste spoke to me day after day on the subject of religion, and tried to turn my mind. I was not confined, but wherever I went, one or two persons accompanied me, so that I could in no wise escape. In this difficulty, I remembered your former kindness towards me; and conceived the hope, that you would send me an invitation to your house, if I asked for this favour. At ten o'clock on Friday morning, I saw Mr. May riding to the School, ran out to him, and requested him to acquaint Mr. Moegling with my desire of being invited to yourself. I thought that my relations would not have the courage of interdicting me from waiting upon you. You were kind enough to comply with my request. On Saturday morning one of your peons, who had learned from Mr. Moegling that I was staying in my father-in-law's house, brought me a note from that gentleman, and told me that you had sent him to invite me to your house. This took place at eight o'clock. My father-in-

law, as I had expected, did not refuse his leave. He sent, however, one of his peons to accompany me. After my departure from you, I went with my father-in-law's peon over to the Mission house. There, after some conversation with Mr. Moegling and Mr. Weigle, I was convinced that, if I ever wished to become a Christian, I could no longer delay with safety the open confession of my faith. I left the Mission house with Antha the peon; but on approaching the gate, I sent him home alone, and returned to my Christian friends, never to leave them again. This short relation will abundantly prove the groundlessness of the above statement brought forward by my people.

2. Regarding my minority, as alleged by them, I have only to say, that I was born in Pārthiva Sanvatsara Chaitra Shuddha pādya, and am consequently 18 years and 10 months old; and that I have acted as independent proprietor in Sircār affairs.

3. I am said to be in the possession of the Padres. The fact is, that I have taken refuge with them, because I know them to be my best friends.

4. Having renounced Hinduism, and having thrown away my Brahmanical string, I cannot be received back into my caste, and it is therefore difficult to see what object my relations can have in trying to recover my person, except it be for some evil purpose.

5. You are asked to restore me to my father in law. I know that you will not accede to their request; but having been born, thanks be to God, a British subject, I know also that such a petition cannot and dare not be complied with.

Thanking you most heartily for the kindness you have shown me, and begging your indulgence for the length of this letter,

I remain

My Dear Sir,

Your most humble and obedient Servant,

A. KAUNDANYA.

No. 6.

To

The Magistrate of the zillah of Canara.

The petition of Sántappa, brother of the late Vakeel Rángappa, Náranappa, Nárayana, Vitthalayya, and Lakshminárayana; dated 6th January, 1844.

It is well known that Anandrao has been sent for from the Presence, through a peon, and in the order given in answer to our petition, this fact has been acknowledged; and you have also acknowledged, that since Anandrao was sent to the Padres' Bungalow, you have placed there your peons for the sake of security. If Anandrao who is placed in such bondage (literal) loses his caste, being neither sent to the place from which you have called him, nor given up into our hands, the responsibility will rest with your Honor; because there is no reason what-

ever, to hold any other person responsible. Your Honor will have to answer for him, if he be neither placed in our hands nor kept in some other place, till we receive an answer to the appeal we are going to make to Government, and to the Supreme Court. We beg therefore you will comply with this our request, or give Anandrao over to us till that time. After he will have undergone medical treatment for six weeks, we shall bring him up before the Presence, and shall not object to his going whither he pleases. We are prepared to give a written promise to bring him before the Presence in the said manner. Therefore we pray that an order may be given with regard to the above stated two proposals, (to send A home, or to keep him in some other place—note of the translator) and that a copy of the order given in answer to this, may be delivered to us under sign and seal.

(Signed.) Náranappa.
 Vitthalayya.
 Sántappa.
 Narayana.
 Lakshminárayana.

An appeal has been made to Madras, by the relations of our converts; but no answer, as far as we have been able to learn, has been returned to their petition.

It is a pity that Government have not noticed the excellent conduct of the Mohamadan party and their leaders, in an affair in which, though their religious feelings were so deeply hurt, they did not allow themselves to be excited to the slightest act of turbulence or disorder. Some public acknowledgement of their good behaviour would have been as judicious as well deserved.

About the middle of January Br. Hiller, and Br. Essig, who were married on the 26th December by Br Weigle, returned with their brides to their stations in the Southern Mahratta country. Mrs. Essig was a Miss Streckeisen of Basel, and Mrs. Hiller is a sister of Br. Moegling.

Br. Metz was sent by our Committee to the assistance of the brethren Moegling and Weigle. His arrival was most seasonable as Br. Moegling had to leave the station in March, on account of his health; when Br. Weigle could scarcely have borne the whole burden of labor and responsibility devolving upon him, without the assistance of a new Brother.

The following pages present a brief account of the state of the congregations at Mangalore and Kadike; and a short notice of the Seminary, the English School, and the Printing Office.

1. THE CONGREGATION.

On my return from a little preaching tour, the painful duty devolved upon me of enquiring into the misconduct of some members of the

congregation. I was grieved to find that even some of those from whom it was least to be expected, were deserving of severe reproof. With the increase of the wheat, the tares also become more abundant; and unless those elements of darkness which have crept in, be effectually checked by the mercy of the Lord, and by the power of light and truth which still is to be found in the congregation, we shall yet have to shed many a tear in the progress of our work. Under these circumstances I find it difficult to give an account of the last year; yet, in reviewing all that the Lord has been pleased to do amongst us during its course, I cannot but speak of triumphs and sing of great mercies.

Many members of the congregation grow in grace and knowledge, and are walking worthy of their Christian name; and we trust that this last trial also will have its salutary effect, particularly on the souls of those concerned, as well as on the congregation at large. The last year has been peculiarly blessed by an increase of the church; 45 new members having been admitted into it by baptism. A Tamil family consisting of 4 persons was baptized by Br. Bühler on the 13th August; 8 persons were baptized on the 10th of September, and 24 on Christmas-day, by Br. Greiner. May the Lord keep and lead them unto eternal life.

A family living in a village 3 miles from here, which for a long time has been under a regular course of instruction from Br. Bühler will be baptized in a few days. There are also others under preparatory instruction. Some of them appear promising; in others there is, however, still much remaining to be hoped and desired. It is certain that the Gospel is gaining ground in and near Mangalore; and the work of the Lord is gradually and steadily advancing. We hope, wait, and pray for the time when the captives of the mighty one shall be taken away and the prey of the terrible one shall be delivered; when the Lord shall lift up his hand to the Gentiles, and set up his standard to the people around us; when they shall bring their sons in their arms, and their daughters upon their shoulders.

The Lord's Supper has been administered every month. On Sunday mornings and afternoons, and on Wednesday evenings, divine service is performed in Tulu, and missionary prayer meetings are held on the first Monday in every month. Another meeting for practical exposition of the word of God, and mutual communication on points of Christian experience, has been continued on Friday evenings in the English School room, and is generally attended by one of us.

With a view to improve the organization and superintendence over our infant church, four elders have been elected, who have the office of visiting members in their houses, praying and reading with them, attending the sick, watching over the interests of the church, and seeking every opportunity of proclaiming the word of God to their heathen neighbours. A collection is made every Sunday towards a church fund for the support of widows and disabled members. To distribute these alms is also the office of the elders.

The Girls' School under Mrs. Greiner is flourishing. The Girls are making progress in Bible History, Geography, Writing, Reading, and casting accounts, as well as in needle work and knitting. They attend school from 8 to 11, and from 2 to 4 in the afternoon. The rest of their time they pass under the eye of Mrs. Greiner. The number of Girls is at present 22, seventeen of whom are boarders. We expect 4 others soon to join us. The Canarese school under the superintendence of Br. Bühler has greatly fallen off in consequence of the conversion of the Brahman youths. The attendance before that time was 50; after the baptism in January, only 3 remained; and for a considerable time no others had courage to join these. Now there are again 15 boys in the school. No doubt others will return as soon as the excitement has entirely subsided. The Canarese school in our compound is not in a flourishing state. The schools in Cáp and Padabiddri were given up on account of our not being able to superintend them properly.

A missionary tour of one month's duration, was made by Mr. Greiner in March. He had many opportunities of preaching the word to crowds. He was glad to observe that in some places the word of God is read, though it be only for the purpose of cavilling. A Brahman at Bantwall said, that "Christ could not have been God because he died. Had he been God, how could he have cried, 'My God why hast thou forsaken me?'" He might have been an able and learned teacher; and performed wonderful cures on the sick." At Vitla, where the gospel had never been preached before, the seed was sown and gladly received by some. In Uparangadi the word had free course; a Brahman boy and three others professed themselves willing to follow Christ; they were several times with me, even till after midnight, but they had not faith and strength enough to break through their chains. I committed them to our good shepherd. At Bellatangadi the ground is hard; the people are in gross darkness, and quite absorbed in their demonolatry. At Kárkala where I had always found the people kind and attentive, a terror seemed to pervade them at this visit; only 4 months ago they had requested me to establish a school among them, but now they would not even hear the subject mentioned. I have observed in several places that people are altogether afraid for their religion. When they see and hear what is going on around them, they stand amazed, and appear to despair in their hearts of the cause of idolatry. In Perdúr and Brahmávara, I had many disputes with Brahmans. At Cáp, being pressed for time, my stay was too short. In places where the door is open, a stay of less than a fortnight or a month is scarcely sufficient. I returned to Mangalore by way of Mulki and Suratkall, strengthened in body and soul. May God graciously look on us and strengthen us to go on in our work.

C. GREINER.

A. BUHRER.

MANGALORE. *April*, 1844.

2. THE SEMINARY.

During the greater part of the past year this institution has been under the superintendence and care of Br. Weigle, assisted for some months by Br. Huber, and since January by Br. Metz. Br. Moegling left Mangalore early in August for his three month's journey. After his return in November he was attacked by a long and serious illness, which did not permit him to attend to regular work for any length of time. Mr Ball, the English Schoolmaster of the seminary, has throughout the year been very diligent, and made himself useful both in the school and in the superintendence of the boys during their hours of recreation.

The school is divided into five classes. All are taught Canarese and Tulu; the upper classes learn English also. The youngest boys have the common elementary lessons. The fourth and third classes, read and write Canarese and Tulu. The gospels and easy tracts are their reading books; they have begun to learn the Canarese Psalms by heart. In Arithmetic they are instructed by the Moonshee, and in English spelling and writing by Mr. Ball.

The Second Class have the following lessons :

1. Reading of the Bible in Canarese and English, accompanied by expositions suited to their capacities.

2. Translations from English into Canarese, and *vice versa*.

3. Translations from Canarese into Tulu, and *vice versa*.

4. Arithmetic in English and in Canarese.

5. History of the world (as far as the Roman Empire.)

6. History of the church (to the Diet at Augsburg.)

7. English Catechisms, the first and second of Watts'.

The Lessons of the first class : (this class consists of the three new converts and of the two most advanced boys of the former first, (now second,) class of the Seminary.)

1. Arithmetic and Geometry.

2. Geography (Palestine.)

3. Church History.

4. Biblical Archaeology.

5. Prophecies of the Old Testament.

6. Canarese Grammar.

7. Greek Grammar and Reading.

8. English Grammar and Reading of select pieces of Poetry.

Six of the boarders who had been received into the Seminary at an advanced age, and showed little capacity for learning, have been taken from the school and are now employed as servants under the charge of Brethren of the Mission, at Malsamudra, Bettigherry and Mangalore. Some of them since this change, have caused us considerable trouble, others have given us satisfaction.

Seven new boarders, (one of them a Chinese orphan, brought to this country by the compassion of an English Officer,) have been received into the institution. On the other hand six have left. One, a half caste lad, has taken service in the band of the 28th Regiment, N. I. stationed at Mangalore. The other five, most of them young boys, have been taken or enticed away by their parents, relations, or friends.

The uncertainty of our hold upon children whom we receive into the Seminary, is one of those trials of patience which we have to bear in the hope, that we may yet see some fruit of our labor even amongst those who forsake us in this manner, before their education is finished. The number of pupils is at present forty two.

Of the spiritual state of the Seminary we shall say little. It cannot be expected, but that among such a number of boys gathered from different countries, tribes, and castes, there should be a great difference of character and conduct. On the whole we have more reason to be thankful than to feel disheartened, for we see that the Lord is watching over these souls, and assisting us in various ways in the superintendence of our precious charge. There are some of the elder pupils, particularly those of the first class of whom we might speak with confidence and joy; but as these pages will be seen and read by them, we rather forbear.

G. WEIGLE.

F. METZ.

3. PRINTING ESTABLISHMENT.

Books lithographed from the 1st of March, 1843 to the

1st of March, 1844.

CANARESE :

	<i>Pages.</i>	<i>Copies.</i>
Tract on Caste by Br. Moegling.....	34. 8vo.	1,950
Tract on the good Way by Br. Layer.....	38. 8vo.	1,930
Tract on Religion by Br. Moegling.....	31. 8vo.	2,000
Translation of Mrs. Sherwood's Ayah and Lady by Br. Lehner.....		1,050
Newspapers from the 1st July, 1843 to the 15th Fe- bruary, 1844.....	4 quarto	7,850

This Newspaper the Kannada Samâchâra is now printed at Bellary, at the Press of the London Missionary Society. It is sold to subscribers for two Pice number each, and sent free of postage.

TULU :

Epistles of the Apostles, from the Epistle to the Gala- tions to the 2d. Epistle to the Thessalonians, by Br. Greiner.....	62.	400
Gospel of John to the 12th Chapter, by Br. Ammann	46.	400

MALAYALAM :

	<i>Pages.</i>	<i>Copies.</i>
History of the Kérala country from old Manuscripts, by Br. Gundert.....	50.	300
Catechism by Br. Gundert.....	55.	400

G. WEIGLE.

4. THE ENGLISH SCHOOL.

This institution has been carried on much in the usual way, till the end of the year 1843. The attendance varied from 30 to 60 boys. The Scholars were of different castes, the majority of them consisting of Brahmans and Portuguese. The School has been regularly attended during the greater part of the year by Br. Weigle, who besides occasionally examining the other classes, regularly instructed the first class in English, Mathematics, and some other branches of knowledge. He usually spent 2 hours a day in the school, and was frequently delighted with the ready and intelligent answers of the boys of the upper classes, with their growing interest in the study of the Bible, and a consequent change in their demeanor. The second class was regularly instructed in translating select passages from English writers into their own native languages. For upwards of two months, Br. Huber, (now at Hubli) rendered us valuable assistance in a manner most acceptable to both teacher and scholars, by giving daily lessons in physical and astronomical Geography. In June last, the former schoolmaster Mr. Ball, was transferred to the seminary, and the services of Mr. May, a well informed young man, who has hitherto given us satisfaction in every respect, were secured for the English school. The conversion to Christianity, on the last day of the year, of the above mentioned Brahmans, and the inclination of their two younger friends likewise to forsake Brahmanism, having alarmed the people, the attendance at the school at once fell to seven. After some days however, the first shock having passed the Roman Catholic boys and some of the Mussulmans and low caste Hindus returned. Still the school has not yet recovered its strength, the attendance on an average being only from 15 to 20; yet we are not discouraged, but hope that the Lord will continue to use this institution for the spread of his knowledge. Since the 1st of January Br. Weigle has found it impossible, on account of numerous other duties, to continue his visits to the school, and Br. Metz has taken his place there. Br. Metz is instructing the first class, which consists now almost exclusively of Portuguese boys, in Geometry, in which they have made considerable progress. He also reads the word of God with them. The Bible is used as a class book for all classes. May the Lord continue to grant his blessing upon this work, which abundantly exercises our faith and patience.

G. WEIGLE.
F. METZ.

5. KADIKE, OUT STATION.

Some of the people who were mentioned last year as being under religious instruction, have gone back, because they did not meet with the temporal advantages they had looked for; others, though much distressed in their outward circumstances long more earnestly than before for admission into the church. On the 6th of January, the Pújári (Bhúta priest) mentioned in the last report, with his wife and 5 children and a Brahman youth, were baptized and made a joyful profession of their faith in Jesus Christ. The latter had frequented one of the Mangalore Canarese Schools for 3 years; during the last year he had been employed as Master of the Kadike school. Having, in this situation, become better acquainted with the word of God, he about 8 months ago was terrified at the sinfulness of an act which he was about to commit, and in this state of alarm began to pray to the Lord Jesus. Yet from fear of the people and love of his relations he kept to himself all that had passed in his mind. In the course of two long conversations he confessed to me that he believed in the Lord Jesus, but stated at the same time, that he felt unable for the above reasons, to make a public confession of his faith. I called upon him to pray with me, and he agreed on the condition of my keeping it secret. From that time I prayed with him almost daily. His fear of the people soon passed away, while his anxiety on account of sin, as well as his joy on account of salvation as it is in Jesus, increased. At last the most formidable obstacle, the anxiety on account of his parents, was also overcome. At this time he heard of the conversion of the youths at Mangalore and of the commotion occasioned thereby, when his boldness increased so that, having previously made known his resolution to the people with whom he had been in the habit of taking his meals, he came to me on the last evening of the year, declared his intention henceforth to walk on the path of salvation as one made free by Christ, and delivered to me his string, the badge of Brahmanism. As his faith and boldness were evidently increasing, I felt no hesitation in admitting him into the visible church, on the same day on which his brethren at Mangalore were baptized. The day after this youth had taken the decisive step, another Brahman, likewise employed by me as Schoolmaster, came to me to confess the uneasiness he felt on account of his sins, and the desire he had of knowing and laying hold on the truth. Soon after he was detained at home by his friends, and it was only after several days that he was permitted to return to the Mission House. On his return he still pretended to believe in Jesus, and prayed with me, yet the care of his mother, wife, and children, weighed too heavily on him, and he remained under the bondage in which the enemy of souls keeps the unhappy people of this country.

With regard to some members of the congregation, I am sometimes tempted to think that they are of the bad fishes which have been gathered into my net; (Matthew, 13 chap. 47 v.) while others are growing in the

grace and knowledge of the Lord. But I remember that the Lord does not wish us to pluck up the tares before the time of harvest. I had hoped that one or two families living in a village 16 miles to the East of Kadike, would come out from the kingdom of darkness; but they have been so frightened by their heathen neighbours that for the present I have but little hope of them.

The little room adjoining the Kadike school which I have hitherto occupied, being situated in an unhealthy place and otherwise inconvenient, it has been thought necessary to provide another building on a more suitable spot, not too remote from the houses of our Christians, and near some populous heathen villages. Mulky has been fixed upon for my new residence.

Praise be to the Lord, who has mercifully assisted and protected us during another year of struggles and trials. May he furthermore keep his flock, and bring in many sheep which are not yet of this fold.

KADIKE, *March*, 1844.

J. AMMANN.

THE DHARWAR STATION.

*Rev. J. C. Lehner and Mrs. Lehner, Rev. J. Layer and
Mrs. Layer, and Rev. H. Albrecht.*

In making another report of our Mission, we desire to acknowledge the goodness of the Lord who has spared our life and health, sustained and encouraged us under various trials, and strengthened our feeble hands to go on with His work. Blessed be his holy name for all his mercies.

The public preaching in the town has been carried on with few intermissions. Also some of the surrounding villages have been visited; but though we have not met with much opposition, we cannot speak of success. The natives around us get accustomed to the often heard truths, and their hearts seem to grow indifferent and callous. When walking through the same streets and lanes, and conversing with the same persons again and again on the one thing needful, we are often grieved to observe that, what the gospel says of those who were invited to the marriage supper, is fully applicable to them, "They would not come. They made light of it and went their way." Still we are not discouraged, being convinced that every word we say and every step we take in the name of Christ among these idolaters, will conduce towards exciting a ferment among the dead mass of Hinduism, and will help to accelerate that struggle between the kingdoms of darkness and of light, which will terminate in the glorious and everlasting triumph of the latter. It is hard to say what keeps the people back from embracing the precious truths of the Gospel, for many of them freely

confess that idolatry has no more hold on them, and others go even so far as to ridicule their idols and their priests; but one great obstacle surely is caste, and the fear of being discarded by their relatives and friends. The Spirit of God alone can remove this great barrier, the fear of man, and rouse their careless hearts to value the truth as it is in Jesus. For the encouragement of some poor people who were desirous to be instructed in the way of salvation, and at the same time willing to earn their bread by their own labour, we commenced a plantation and employed on it during the last year, from ten to fifteen men. They were daily instructed in the word of God. The time has been too short for any decided result, and though we observe in them a growing acquaintance with the principal truths of Christianity, yet we fear that they come to us for the sake of the loaves and fishes. This undertaking, though connected with trouble and expense, we think it right to carry on, on a small scale, trusting it may yet prove a means of support for some sincere and honest enquirers.

On Sundays we have regularly two Services, one in Canarese the other in Tamil; the latter performed by a Catechist. The English service has been continued. There were four persons baptized last year; a Tamil youth, who had been brought up in an Indo-Briton's family in which he was in some degree instructed in the principles of christianity, was baptized by Br. Layer; two women and a girl; one of them the wife of a young man who had been living with us for some months, the other a Canarese woman, and her daughter, a girl about 8 years old who came to us in a state of perfect destitution. The girl is now in our boarding school, and the mother is employed in our household.

Visitors continue to come to the Mission House all the year round, though not in such large numbers, as formerly.

The voluntary visits of school boys and schoolmasters on Sundays are still going on, and afford us pleasing opportunities of sowing the good seed.

In the distribution of portions of Scripture and Tracts we have been more sparing, as we found to our grief that boys, especially at Dharwar, made a bad use of them. We have, however, been more liberal in giving them away in other places.

The number of girls in our boarding school is still the same as last year, viz. thirteen. We had indeed some 4 or 5 more, but after a short time they were removed by their relations; who either from fear that these children low born as they are, might lose their caste by being with us, or for the sake of selling them. The conduct of the children on the whole has been satisfactory, and although they are still very far from what we could wish them to be, yet compared with what they were, and what those around them still are, we feel thankful for the degree of improvement that has taken place in them. They have continued their several employments without interruption, and some of the elder girls have been taught lace making, by a girl who was kindly

sent us by Mrs. Gundert for that purpose. Our English school we have thought it right to discontinue, finding the trouble and expense of it disproportionate to the result obtained.

The scholars consisted chiefly of boys belonging to the regiments stationed here, hence their number was fluctuating, and they generally left the school; before they had made sufficient progress to be of any real advantage to them or to afford us any satisfaction.

Our Canarese schools are 6 in number, viz. 5 for boys and one for girls. They are all tolerably well attended, and some of the children give us much encouragement, and fill our hearts with gratitude for the influence we are allowed to exercise over their tender minds. Fresh applications for schools have been made from villages too distant for regular superintendence.

The poor of the place about 200 in number, still assemble weekly in our compound, have a portion of scripture explained to them, and their wants in some measure relieved from contributions of some of the residents.

Br. Albrecht has lately been added to our numbers. He is engaged in the study of the Canarese, and at the same time assists us in the instruction of our Native Girls.

Extract from a journal of Br. Laver written on a tour through the neighbouring district. "In Hebli I was conducted to a weaver, who, as the people said, had thrown away his idols. On my asking him about it he gave rather an evasive answer, perhaps from fear of too great publicity, but still declared loudly, and in the presence of a great number of people, that idols were nothing, and that the religion which I was preaching would soon become prevalent in India.

"At the same place I was visited late one evening by a youth, who was very friendly, and asked me if I had come to preach Christ. Yes, was my answer, where have you heard his name? He: at Dharwar. I. What do you think of Christ? He: He performed many glorious miracles. I was very glad to see that he spoke of Christ with reverence.

"To some young Brahmins who had come to visit me, I proved that their gods were no gods, from the stories so frequent in their Purānas, that Bramha, Vishnoo, and Siva, had for their sins been subjected to grievous curses by saints. Has not, was the immediate reply of one of them, Jesus Christ also been cursed by our God Bramha? I asked him where that was written? He answered without hesitation: In the Rāmāyana, and Māhābhata! It was in vain that I urged him to a confession of his having said what he knew to be false. He insisted that it was written in those books.

"In Muruppa, I was preaching one evening to a large assembly of common people, who were very attentive. One of them asked me if it was easier for the rich than for the poor to get to Heaven? For the poor, I replied according to our Saviour's own declaration. Well then, he answered in a triumphant tone, it is therefore much easier for us who are poor, to get to heaven, than for you who are rich. Upon this,

I proceeded to show that it was not riches in themselves, but the setting of the heart upon them, that was dangerous to salvation; that, though it was difficult, many rich were going to heaven, while many poor, though it was easier for them, were going to hell. This was approved of by the whole crowd.

"Another man of the same party asked me, how he could see with his own eyes which of his actions were pleasing to God, and which were not. I answered, you cannot see this with your bodily eyes, but you can feel it in your heart. He: How so? I: If on a thought of defrauding your neighbour you reflect that this would be wrong and refrain from doing so, do you not then feel some satisfaction within yourself? He agreed, but not fully. It seems that he is a stranger to such experience. Take another instance, I said; a poor man asks alms of you. At first you tell him to walk off, but afterwards you think it was not right to do so, and open your hand to give him something. Do not you then feel a satisfaction within yourself at having done so? He answered: no! for whenever I give alms, I do it unwillingly. You are at least upright, thought I.

"When in the village called Oogurugolloo, I visited the celebrated temple of the goddess Yellammā, which is only one mile distant. In one of the porches I found a Mussulman dressing and adorning with flowers a little brass image of the idol. Are you not a mussulman? said I. I am, was his answer. I: What then have you to do with idols? He: I had a disease from my childhood which nobody could cure, but which Yellamma healed about three years ago. Since that time I serve her by dressing this image, and by doing so I earn at the same time my livelihood.

Returning from this temple I met a Lingaite monk, who threw away his Linga several years ago, and whose only clothing was a tiger skin. He showed me the cave in which he formerly dwelt, and to which people came to worship him as a god. He spoke against idolatry. I was very glad to see that from a book which he had received from me before, he had learnt the Lord's prayer by heart. He accompanied me for several days. In one village he brought me milk, butter, a fowl, bread for my servants, and grass for my poney. He wanted also to honor me by killing a sheep, part of which I was to eat, while the rest was to be given to the poor; but from this I dissuaded him. Many of the common people worship him as a god, and this honor from men seems to be the principle obstacle to his nearer approach to Christianity.

In a place called *Hooli*, I saw on the top of a steep hill a small white-washed cell. I was told that the foot print of God was visible on a rock there, and that therefore the Mussulmans had built this cell over it; but that not only Mussulmans, but Hindus also went up there to worship. I went up to see it. There is indeed a kind of a large imperfect mark of a human foot in the rock, but so rude that many similar ones might easily be found in rocky places.

In *Moorwalli* the Brahmins made some objection to my staying in

one of their temples. A cloth-merchant of the Lingaite caste who saw it, offered me immediately his new built shop in the middle of the Bazaar. His offer rejoiced me. I went with him and found in the shop a small but clean room, where during my stay I had as many people to preach to as I could wish.

In *Torkul* I had a long conversation with a Brahman, who is the head Karkoon of the Jagheerdar of the place. One of his principal objections against Christianity was, that if it was of God, and the only true religion, it could not have come to India so late. I told him, God granted his blessings in times fixed by himself, and that when such a time came we ought thankfully to accept them. A poor man on being offered great riches would not say, my forefathers have been beggars; why should I take these riches? Nor would a sick man, on being offered health, say, I have been sick so long, of what use is health to me now? Neither should the Hindus say, we will not have the blessings of Christ's religion, because it comes to us so late. In a large town, *Hamdoorga*, which belongs to a Brahman widow, I found a great many weavers, who, as weavers generally are, were very attentive to all I had to say.

A Veidika Brahman there defended the worship of Brahma, Vishnoo, and Shiva, who, he admitted, had done many sins, by saying that they were parts of the Deity. I answered him, as the whole is, so is the part; as the mass of gold is, so is the part taken from it; if Brahma, Vishnoo, and Shiva are parts of the true God, they must also possess the perfections of the true God. However this may be, he replied, as long as you preach the "Invisible Spirit," we agree to what you say; only be silent about Jesus Christ, for in him we shall never believe. I answered, that He who formed and disposed the hearts of men could also change his; and then went on to relate how he had changed the hearts of our European forefathers, who like the Hindus had sat in the darkness of idolatry, but among whom long ago, it had been so rooted up, that there was no idol to be found in the whole country. So it will be in India also according to the predictions of the Scriptures. On my saying this, he and the others walked off shaking their heads.

On the road from Hamdoorga to *Sirsungee*, a village 6 miles distant, I passed at least 400 pilgrims, going to a feast at the temple of Yellammā. I conversed with the different groups as I passed them, telling them shortly that there was only one true God, that he dwelt in Heaven, and that Yellammā was merely an image of stone. I asked many, why do you go to worship this stone, Yellammā? Some said, we go to beg food and clothing of her; others, she torments us, and to avert her displeasure, we must worship her by breaking and pouring out cocoanuts before her. An emaciated woman who was riding on a bullock, answered me if Yellammā is powerless, why then has she been able to deprive me of the power of walking? Others again said, we go there because others go, adding the Hindu saying. Is it the feast, or the conflux of people that attracts men?

In *Dodda Nurgood* I was greatly pleased with two simple Ryots who encouraged me to go on patiently in instructing the people. After two or three, years they said, many people will side with you, though they are now clinging so close to their old way. May God grant that their prediction may become true.

In *Novelgood* I found a number of pilgrims returning home from the Yellammā feast, sitting in a shop. I asked them where they lived? They answered, you and we are one, we are of Malsomoodra, (one of our stations.) I continued, Have my friends there never told you that these stone images are nothing? O no! was their lying reply. On this I proceeded to tell them that they must worship Jesus Christ. Your God Jesus Christ, said one of them, is certainly not to be despised, but neither are our Gods; Yellammā heals us when we fall sick. In conclusion, he added, if Jesus Christ will throw me down here a lump of gold, I will at once worship him only, and no other. I thought of John Chapter 6, v. 4 and the following.

THE HUBLI STATION

Rev. F. Müller, Rev. F. Huber.

The past year has not been marked by any events of particular importance. The man who was mentioned in our last report, as a candidate for baptism, stayed with us for nearly a whole year, and we had fair hopes of him; when, in March 1843, we were sorely disappointed by receiving intelligence, that on a Sunday night, he had packed up his things and decamped. Painful as this news was to us, yet we could not help being thankful, that he had not been permitted to carry his hypocrisy farther. Some other people who had given us hope of settling with us, also left us. Thus none are left except Isaak, the Christian mentioned in our two last reports. We thank the Lord for being enabled to state, that his conduct also during the past year, has been on the whole satisfactory. With him, and with 2 or 3 men employed in our service, we have had 2 Sunday services, as well as daily morning prayers. The latter, however, were discontinued in October, when all the men fell sick of fever. One of them left us on that occasion; another resumed his usual work as soon as he felt better; but the fever returning two or three times, his friends conceived the idea that he was possessed with a devil, owing to his having heard the word of God, and disregarded and spoken against the ways and customs of his caste. The man has recovered, but is afraid to attend prayers as formerly. We have had several instances of such means being resorted to, in order to frighten away people who had entered into connection with us.

To the nine schools mentioned last year, four others have been added, and it would be easy still to increase their number, if we had the means

of properly superintending them. The new schools are two boys' schools, one girls' school, and one for adults.

Three are situated at Hubli, and one in a village four miles distant. Thus we have altogether 13; 7 for boys, 4 for girls, and 2 for adults. Of the boys' schools 3 have an attendance of from 70 to 80 each; 2 are attended by from 40 to 45, and the remaining 2 by from 15 to 20 boys. The state of the schools and the progress of the scholars is on the whole satisfactory.

Tracts and parts of scripture have been read and explained and the more advanced boys, about 80, have committed to memory; select passages of the Bible, and several tracts and catechisms. We find Luther's catechism particularly useful, chiefly because it affords abundance of matter for preaching whenever we examine the schools. Also on Sundays we had frequently the satisfaction of seeing a number of our school boys gathering around us, to whom we explained parts of scripture history. Even our Sunday services were sometimes attended by them; and they frequently gave us pleasure by quick and correct answers to our questions. It is to be hoped that lasting impressions will be made on the hearts of many. The four girls' schools, attended by from 12 to 15 each, are suffering much from fluctuation of attendance. Even those who do attend, are excessively thoughtless, and it is rarely possible to fix their attention for a quarter of an hour. They come to the Mission House once every fortnight, to be examined. About 12 of the girls read tolerably well and have begun to commit scripture passages to memory. Insignificant though this part of our labour may appear, yet we are thankful for this means of usefulness, and consider even the slightest advance in the course of female education, as a breach made in the stronghold of Satan.

The two schools for adults have been established without any exertion of ours, during the past year. Young men from 20 to 30 years of age, meet daily after sunset and spend about two hours in reading and writing. The attendance is from 10 to 15 in each school, about one half of whom are now able to read. We regret being unable, on account of other engagements, to visit these schools as often as we could wish. Every fortnight, however, we assemble these young men for an examination at our house, which is always concluded by addressing them on the subject of Christianity.

Bazaar preaching has not been kept up so regularly as we could have desired, though we have frequently preached at the schools, as well as on our way to and from them. We hope however, if the Lord gives us strength, to be more regular in this duty during the next year. The word of God has been proclaimed to many visitors in our own house, although most of them came rather with a wish to see than to hear.

Br. Müller having been quite alone for a considerable part of the year, was unable to make extensive missionary tours. In January 1844 however, he was enabled to make one of a fortnight, through the neighbouring villages. On this occasion many applications were made to

him for the erection of schools, with which he was unable to comply for the above reason. Br. Huber joined the station in November last and has begun to share in the duties of the Mission. May the Lord, whose is the kingdom and the power and the glory, strengthen his servants and prosper their work.

F. MULLER.

HUBLI, *January*, 1844.

F. HUBER.

THE BETTIGHERRY STATION.

Rev. C. Hiller, Mrs. Hiller. Rev. M. Hall. Satyanâden Catechist.

In the last report it was stated, that all the persons, who had been baptized, had fallen back, with the exception of Chittapa, who on the 22nd of May 1843, separated from us in a most distressing manner, being unwilling to continue in the renunciation of caste, though previous to his baptism he had willingly and unequivocally broken its rules. As we had long rejoiced in his apparent sincerity and knowledge of the Scriptures, and been comforted by his steadfastness at a time when the others drew back, it was the more deeply trying to us, to see even this last convert fall away. His wife who had left him, and whose place of abode had been unknown to us since May last, has now returned, and joins him in his work, though she does not dwell with him, because he has not yet been re-admitted into his caste. Of late he has visited us again, and we have been to see him. So there is still some hope of his returning; but we cannot venture to say, what may be his ultimate decision. He still is staunch in professing himself a worshipper of the true God, and declares that he will remain such till his death; yet there can be no mistake about his anxiety to be readmitted into his caste. May the Lord in mercy make him aware of his danger and grant him repentance unto life.

The others give us but little hope. A widow who had come to us with her brother-in law, had attended a course of instruction during several months, and had been baptized in the presence of numerous witnesses from among the heathen inhabitants of the place, after having expressed her belief in Christ and her desire to receive the ordinance of baptism, used the following remarkable words in declaring her resolution of going back to heathenism, "if your Jesus be God, let him shew it by punishing me if I have ever been baptized." In September last she died of a sudden sickness. A girl of another baptized family, died soon afterwards. Some of these unhappy people are living in great destitution. They come now and then and ask us to assist them in obtaining re admission into their caste. We tell them, that they may still be re-admitted into communion with us, but that it is no business of ours to assist them in returning to their old way. We call upon them, sometimes with kindness and sometimes with severity, to turn

unto the Lord, telling them how deeply we are afflicted by their back-sliding.

The people of this place in general are not averse to hearing the word of God, but we have no prospect of any of them approaching more nearly for some time to come. The bad example of those who have turned back, is a stumbling-block in their way, and some influential people, who formerly cared but little for us and for the people under our instruction, have now set their faces against us, and frighten away those who might be inclined to connect themselves with us. Yet we do not lose courage, for the Lord reigneth and he is able to overrule even the opposition of our enemies for the establishment of His kingdom in his own time. In the meantime we are sowing the good seed in faith and hope.

Our Schools are much in the same state as last year. In 5 schools, established at Bettigherry and in 3 neighbouring villages, from 180 to 200 boys are instructed in Reading, Writing, Casting accounts, and the elements of Geography. Parts of the Bible and religious tracts are used as class-books. At Gadak, a village 2 miles to the west of Bettigherry, from 12 to 16 adults meet every evening and are instructed in reading and writing, under the superintendence of Br. Hall. A similar evening school for the young men of Bettigherry, we have hitherto been unsuccessful in establishing.

Br. Hall had collected about 10 girls in a school at Gadak, the superintendence of which he kindly resigned to Mrs. Hiller, on her arrival at the station. Two other girls' schools, attended by from 16 to 20 girls, have been established at Bettigherry and in a neighbouring village. During the last year, Br. Hall made 2 preaching tours, each of a fortnight, through the neighbouring district.

In the beginning of October, Br. Hiller set out on a tour to Bellary, where he met Br. Moegling. From thence they both continued their journey by way of Vijayanagara, Hurryhur, Shemoga, and Sringeri to Mangalore. They had during this journey many opportunities for preaching the word of God. After a short stay at Mangalore Br. Hiller went to Bombay to meet Miss Moegling his intended partner. They were married at Mangalore on the 26th of December, and went to Bettigherry in the middle of January.

C. HILLER.
M. HALL.

BETTIGHERRY, *February, 1844.*

THE MALSAMUDRA STATION.

Rev. C. Essig, Mrs. Essig. and Mr. G. Stanger.

The second year of our Mission colony has passed very quietly. The number of settlers has decreased. Of the five families, which were

with us in the beginning of the year, two have left us of their own accord, because they feared, that if they remained, they would ultimately lose their caste. This however does not discourage us. The people who came first, did not fully know what were our intentions; now they are better known; and if there are persons who wish to come to us, they know now, partly from our own people, partly from such as have been with us and left us again, that the Missionaries at Malsamudra do not only give lands to their people, but aim at turning them to the true and living God the saviour of their souls. Although we cannot expect that many people, moved by a desire to serve the living God, will come, yet we hope that there may be some, who have come unconsciously seeking rest for their troubled souls.

Only three families and one man are at present residing with us as settlers. They have renounced idolatry and regularly attend divine worship; but none of them have as yet come forward with a desire for baptism.

In the month of March one of our servants a native of Mangalore was baptized. Thus a fourth native christian has been added to the three whom Br. Frey two years ago brought with him to Malsamudra.

On Sundays (which are kept holy by all persons in the colony,) two services are held, one in the forenoon which is usually attended by about 20 persons, and one in the afternoon. On week day evenings the history of the Bible is explained at prayers.

The number of our schools has in the course of the last year increased to five, established in five different villages in our neighbourhood. The nearest of them are visited once a week, those more distant once a month. The total number of boys attending these schools is about 140. The history of the Bible, and Christian tracts, are read with but little objection; yet it has occurred that native schools have been established in the same villages, where we have schools, in order to keep the boys away from the influence of our teaching; but although by this opposition we lose some boys, yet we are glad to see the number of schools increase, and more of the rising generation thus enabled to read and better prepared to receive the word of God.

There are about 12 villages in a semicircle from one to four miles distant from Malsamudra in which we preach daily if possible. These villages are inhabited principally by ryots, who being the simplest class of Hindus, are our best hearers.

Almost every day we have visitors at the Mission House, who come partly from curiosity, partly and principally for medicine. We are surprised at the confidence with which they take the medicines, which we, whom they call deceivers of the people, give them.

In the month of August Br. Essig made a short missionary tour with Br. Hall of Bettigherry. We travelled through Jaghirdars' districts, and came to several populous towns, viz. Moolgoond, Searhuttee Lakshmeswra, Savanooreto. We met everywhere with civility and attention and were often requested to establish schools.

In the middle of November Br. Essig set out on a journey to Bombay to meet Miss M. Streckeisen from Basel. A few days after her arrival they went to Mangalore, where they were married on the 26th December by Br. Weigle. After staying there 3 weeks, they left for Malsamudra, where they arrived on the 27th of January.

MALSAMUDRA, }
February, 1844. }

C. ESSIG.

THE CANNANORE STATION.

*Rev. S. Hebich ; Aaron, Gnanamuttu, Timothy and
Jacob, Catechists.*

A year full of tribulation is past. We were troubled on every side, without were fightings, within were fears. But blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God ; for as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

The present state of the Native congregation is, thanks be to God, pretty good.* We know that we want a Saviour, and we know that we have a Saviour. During the past year one of our members fell deeply, and by his impenitent heart gave us great grief ; but thanks be to God, who in His mercy has given him repentance and brought him back again into our church-fellowship. Another man, whom I had baptized, pretended to be mad and lives with his family, being now excluded from the congregation. A few others have been halting and as a man formerly engaged by us under Mr. Brown at Angercandy, who of his own accord left his work, is now labouring at Cannanore, those who are

* From March 21st 1843, until February 18th 1844, we had

- 12 Times the Holy Lord's Supper.
- 4 Couples married.
- 1 Man,
- 3 Women, } Heathen, were Baptized.
- 5 Children, }
- 14 Children Baptized of the Congregation.
- 5 Members received into the Congregation.
- 6 Children and } Died.
- 1 Woman }
- 4 Members excluded with 2 Children.
- 14 Members and 9 Children left the station.

weary of our discipline, join this bad man, who has succeeded in gaining support from other quarters.

The native services are held regularly as before; on Sundays and Thursdays from $\frac{1}{2}$ past 10 to 1 o'clock, and on Wednesday evenings from $7\frac{1}{4}$ to 9 o'clock. On Saturdays from 11 to 1 o'clock another service is held at Tahy, which is however transferred to the Chapel on Saturdays preceding the celebration of the Lord's Supper. With the 9th regiment N.I. three families left the congregation, but I am sorry to say they have not profited much except one. May the Lord have mercy upon them, Amen. According to letters the dear souls in the 36th regiment N. I. are growing in grace, praised be His Holy Name; may He fully prepare them for His glorious kingdom, Amen. Br. Huber in August last went to Mangalore to assist Br. Weigle during Br. Moegling's absence and is now stationed at Hubli. Catechist Ananden was sent to the flock at Angercandy, after the desertion of the above mentioned catechist.

The Malayalam schools have increased to four, viz. one in the Mission Compound attended by from 60 to 80 boys, most of them of the Teer caste, one at Tahy in the fisher village attended by from 25 to 40 boys, (these are often employed by their parents in fishing;) one 2 miles from Tahy at Curuway, of Teer boys, asked for by the poor people there; and one on the road to Mercara, 10 miles from Cannanore, at Kootaly quite new, 30 boys, also established at the request of the villagers.

At the fishing village, Tahy, Aaron was residing with Timothy, but has now again removed to the Tamil congregation, which Ananden has left for Angercandy. Therefore Timothy is now alone there. On Saturdays I preach regularly to members of the Tamil congregation who assemble there. During the year the word has been frequently preached there often till midnight. Many visitors came, for, as it happens, the preaching of the Gospel attracted much people in the beginning. Many came also from other places. Most of them are relations of the fishermen. The young men come often in a very friendly manner to our house, whilst their fathers amuse themselves with drinking, and smoking Bang; but they are all or at least most of them friendly. One family is drawing near to us, but all here is still new; we must wait in patience. These people are worshippers of Bhutas or Demons, but besides this they have a kind of Philosophy of their own. They talk of Para Bramha the great spirit, but this Philosophy troubles them not, as the sins committed in the flesh do not, according to their doctrine, defile the spirit. However it happens with them as with all men who have changed the truth of God into a lie, according to the Epistle to the Romans 1, 18—32 and who hold the truth in unrighteousness. There is a conscience within every man, and as soon as death approaches, the sinner feels that the sentence, "it is appointed unto men once to die, but after that the judgment," is but too true. At the sight of death he fears and trembles and takes refuge in any lie. An example of this we had in the months of August, September and Oc-

tober 1843, when cholera was at Tahy. The Pujāris at their festival, when possessed by the Bhūta, prophesied, that the cholera, which was then at Tellicherry, would not come to Tahy. It came notwithstanding. Afterwards there came a fisherman from Mahe (6 miles on the other side of Tellicherry) who gave out that he was some great one. Arrived at Tahy, he sat down in a house speechless and breathless. The people offered him flowers and plantains, which he ate. When many people had gathered around him, he began to address them in this manner, "what shall I do? I can do nothing. I came down from Bramha out of Heaven. The Gods, who ascended resisted my coming down, but I requested them not to do so, as Bramha had sent me; so they left off resisting and worshipped me. I sent the cholera and during eight months it shall not come to Tahy." (This was fine news indeed.) The people worshipped him and presented him with money and clothes. When he had collected about 40 Rupees, and 40 pieces of cloth, he went to another village. At that time I had just prepared medicine for the cholera, and made it known to the people, that whoever wished and stood in need of it, should freely come either by day or night. Nobody made use of my offer. The cholera was now raging and I was grieved to the heart, that these poor people should listen to that deceiver, and in this my grief I called upon the Lord publicly, that He might be pleased to take notice of their lies and to make them manifest to the people. What happened? That deceiver came soon back to a house at Tahy. In the very same house and on the same day one man died of the cholera in the morning, and one in the evening at 4 o'clock. The deceiver said, that this latter man would not die, but at 4 o'clock he would recover: at that very hour he died. What had that deceiver now to say? oh, he said, this cholera was not sent by me, but by another spirit. He thought it however best to leave Tahy, and went off for a time.

In this manner the people are deceived, because they love lies. Afterwards I showed this to the people and they were ashamed. And at least so much fruit appeared to have come out of it, that this deceiver who came from time to time, is at present no more received by them. Oh, that the people might believe that Jesus Christ is Lord and the only Saviour from Devil, Death, Hell, Sin, and World, and that they might put their trust in Him and in Him alone, to the saving of their souls. Amen.

Fishermen, Roman Catholics, and Maplis died around us, but the Lord in his mercy was pleased to spare us. Praises and thanksgivings belong unto him. Amen.

In the beginning the schoolmaster at Tahy, was one of the Astrologer-caste (Kaneshen) but him we removed to the Curuway school, and the schoolmaster now at Tahy is one of their own caste, a fisherman.

Timothy is at present alone there, I am just now preparing an out-station near the weaver's village, Chirakal, on the Mangalore road, about 4 miles from Cannanore, where I have got from the Raja a piece

of ground for this purpose. I hope this will bring me into more immediate connexion with the Malayalam people.

English preaching has been regularly kept up as formerly 3 times a week, viz. on Sunday, Tuesday, and Friday evenings, from $\frac{1}{2}$ past 6 to 8 o'clock. Every first Monday in the month a Missionary meeting takes place from half past six to 8 o'clock. A number of Europeans join the Lord's Supper in the Native congregation, and the word of God is, as everywhere so also here, the power of God to them who become obedient unto it to the saving of their souls. Hallelujah! Amen.

Recommending myself with my fellow labourers and the whole work to the prayers of the people of God, I continue to pray that He in His mercy may prepare us all to stand before the Son of Man, that when He comes, we may have joy and be not ashamed. Even so, O Lord Jesus, hasten thy glorious kingdom and come soon! Amen.

CANNANORE, 22nd March, 1844.

THE TELLICHERRY STATION.

*Rev. H. Gundert, Mrs. Gundert. Rev. C. Irion, Rev. Ch: Müller,
Miss Mook, Catechist Vedamuttu.*

If it be difficult for the Christian to speak as he ought of the Lord's dealings, when his course is marked by striking changes and stirring events, much more does he find himself embarrassed, when he has to recount the experience of days of small things. How easily is he led, now to despise the Lord's arm as if it were shortened, now to sit down discouraged by his own unworthiness, now to attempt to silence the accusations from within by various excuses! Such being the state of our feelings in preparing again an account of the occurrences of our station, we hope our friends will be satisfied with a meagre recital of our small things, and pray with us that the Lord may be pleased to do greater things amongst us in His own good time.

We have not had the joy of witnessing any conversions here from the heathen during these 12 months, but have on the contrary been tried by severe falls and backslidings. One of the christian schoolmasters after an apparently consistent walk of several years, has fallen into adultery and made the name of Christ stink among the heathen. Though humbled thereby he is but slowly rising, and his removal from the station became necessary even for his own good. The spoiled Nayer youth mentioned in our last report, felt offended at his exclusion from the Lord's table on account of indifference, and has been persuaded by his former friends to return to a life of dissipation. He has broken off all connection with us. He was brought near the grave by cholera, but so far from benefiting by the chastisement, he paid vows for his res.

toration to Brágawati, and has apparently retained nothing of Christianity but his name. A youth of christian parents was in August last, thought worthy of the full privileges of christian brotherhood, but subsequent inconsistencies have made us doubt his real conversion. The number of communicants is thus reduced to 16.

We have at present 8 candidates for baptism. Some of them have been under instruction for 1 or 2 years. The reason why none of them have been baptized arises from our unwillingness to encourage self-deception in those who come under the sound of the Gospel. If we had once a truly regenerate, well united, and steadily progressing body of native christians, however small, we might hope that their walk would preach more effectually and plainly the substance of our faith, than any words of ours without a powerful drawing of the Father towards the Son. We might then baptize those, who truly desire gospel fellowship, without an over scrupulous examination of all their motives. We do not even now look so much for the fruits of conversion before we baptize, as to earnestness of desire after holiness. But the difficulty of discerning the motives of those who apply for reception into the church, may be seen from instances like the following. One candidate after careful instruction ran away on the very day fixed for his baptism, panic-struck by seeing the separation from his family so near: he has never since been able to regain even his first state. 2 Tiars of good family, in easy circumstances, after occasional visits came to the determination of living with us to hear the word. Both broke caste and yet they left us after a few days, the one persuaded, the other frightened by their nearest relatives. The son of a Government servant, once a scholar of the general assembly's institution at Madras, who was convinced of the evil of idolatry, but not of the wickedness of his own heart, wished for immediate baptism without confessing his need of Christ, but in the progress of instruction he could not bear his motives being subjected to the scrutiny of the two-edged word of God, and withdrew. Nor are other cases rare of rogues insinuating themselves for a while, hearing, asking, and learning with apparent anxiety, and then making off with some property. There remains then a number of applicants mostly of low caste, not habituated to any exercise of mind but more or less willing to be guided into the right way. If asked about their desires, they will answer scripturally; if not asked, they do not seem to see any hardship in remaining unbaptized. Herein we will not accuse them, the Lord knoweth their hearts; he knows also how much has been neglected by his servants in awakening the sleepy, and exciting the dull. We wish to represent the state of our catechumens in the light in which we see them ourselves, and may the Father himself manifest unto us those whom he is drawing to the Son.

The Gospel has been regularly preached to the heathen in the 6 schools established near the highways of the surrounding country upon the request of the people. These schools are under the sole superintendence of Br. C. Müller, since Br. F. Müller has left us for Calicut

(October, 1843.) The attendance at the old schools is: in Dharma-patam 35, Catirur 45, Tellicherry and weavers' village 70. One newly established at Cuttapparmuba, the next station on the Wynaad road, has about 30 scholars; lastly, one commenced at Nettur, upon the wish of a Nayer, who had begun to read the gospel with his children and found it far from objectionable, averages between 40 and 50.

When the strange reports circulated through the country, that several Brahmin youths at Mangalore had been suddenly converted, by means of a very fine powder blown into their ears, or by a magical fumigation, they produced some commotion, which for a time considerably reduced the number of scholars, especially in the new schools. In all the schools the first classes have made gratifying progress in the history of the Old and New Testaments. They commit parts of scripture to memory. The middle classes are chiefly occupied with a Catechism translated from a German work of C. Zeller, "Divine answers to human questions," which answers for a compendium of the most essential doctrines of the word of God. The little children who write only in sand, have likewise to repeat on each visit to the school a verse of scripture, learned in the mean time with the help of the master or one of the elder boys.

Besides these occasions for preaching the gospel and distributing books—the poor house with weekly distributions of rice to some hundreds of paupers—a Sunday service held during the first half of the year in the house of a gentleman anxious to bring the gospel before his domestics—journeys of Br. Gunder to Cottayam and the Southern Malabar in November last, and into the Wynaad in February—frequent excursions of all of us to neighbouring stations, and visits to the sick during the time of cholera may be mentioned among the opportunities more or less improved for inviting the heathen to participate in our great salvation.

Since June last Anjercandy has been visited regularly twice a month by one of our number. The church there has gone through several trials. Their catechist lost, through drinking and priestly insolence, the confidence of his hearers to such a degree, that after having announced one day that he felt uneasy in his mind, he quitted his post without leave. Happily it was in our power to procure a better teacher agreeably to the desire of the philanthropic masters of that flourishing plantation. Other trials were the results of the government measure of the abolition of slavery, and of the apprehended pollution by the approach of low caste people on the public roads. The higher classes, the Tiars especially, did not bear these changes without taking some revenge by maltreating several christians and frightening the community with divers foolish rumours. All this has tended to good, as it preserved the transition of these poor people into an ameliorated civil condition from extravagant joy or exultation, and from the abuses incident to such changes. Baptism has been administered to four men and two women at their earnest request. The growth of grace and knowledge in the members

of this church does not come up to what we pray for. Anger, jealousy, pride, evil lusts and the other inheritances of the old man, are generally not struggled against with that energy which we see in truly converted European Christians: but it is always easier for us to demand than to give, easier to complain than to bear with unwearied patience and intercession. The number of communicants amounts to 27, five being at present excluded from the communion.

Our Seminary contains now 29 boys of whom 19 are baptized, 8 Heathen, 2 Mchammadans. They live in a large hall adjoining the room of their head Master, Br. Irion. They are a mixture of Malayalam Tamul, Telugu, Portuguese, and Indo-Briton boys, but seem sufficiently assimilated to each other and satisfied with their position and prospects. Br. Irion teaches the higher classes in 5 daily lessons the above mentioned Catechism, the harmony of the Gospels, [which will be followed up by a course of Church history,] Geography, Universal History, History of the Old Testament, Arithmetic, and Singing. Br. Gundert gives daily 1 English lesson. The lower classes are chiefly instructed by the native schoolmaster. Their progress on the whole is gratifying, though there are few amongst them who show superior talents, or try to learn without being commanded. Four of them were baptized on the 23rd July by Br. Irion, 2 orphans about 6 years of age, and 2 members of the first class. One of these, Nathanael, proved himself truly converted during the preparatory course of instruction: the other has still a good deal of his caste-pretensions, though the word of God has sufficient power over him to humble him sometimes to tears. We pray for a time of grace upon their young souls, and for an assurance to ourselves, which may enable us to receive also those who still remain unbaptized, into the body of the church. They have been preserved from severe diseases, even during the time when numbers died around us of cholera and small pox. One boy only was dangerously ill of typhous fever, but recovered through the grace of God. Cases of cholera occurred amongst the girls, but yielded almost immediately to Colonel Wallace's famous mixture. One girl of the institution, given up to us some years ago by an unfeeling mother in her 6th month, after being long troubled with bowel complaints, was taken from us during the monsoon. Her grave and that of Br. Gundert's child are still the only ones in our new burial ground. We have every reason to thank the Lord for this gracious preservation, for it is an anxious thing in times of disease to think of our responsibility for the souls and bodies of these 50 or 60 little ones.

The boarding school under the superintendence of Mrs. Gundert and Miss Mook has 24 girls. Amongst these there are some new ones who have replaced such as have either returned to their families or have been married to persons connected with the Mission. This continual change, to remedy which we see no immediate prospect, does not allow of many additions to the branches of education mentioned in former reports. Malayalam Writing, and Reading, Learning the Bible-Cate-

chism, reading the Scriptures, Casting accounts, these are all the occupations of the greater part of the children during the day. 15 of the elder girls are learning English, in which 6 have considerably advanced; whilst the youngest children hear Bible stories related to them and commit them to memory with the help of scripture prints. Their other occupations are sewing, knitting, making lace; a number of them are beginning to make themselves useful by these works. Many are the marks of impressions made by the word of God, many and sudden also our disappointments in watching the steps of those who once promised better things; hence we are afraid of speaking prematurely of conversions amongst them. Ours is to sow, others will enter into our labour, and God grant they may reap abundantly. Then both he that soweth, and he that reapeth, will rejoice together.

TELlicherry, *March*, 1844.

H. GUNDERT.
C. IRION.
CH. MULLER.

*Supplement to the Tellicherry report communicated
in July, by Br. GUNDERT.*

Two Mapilla youths, who entered the boarding school in November 1843, became in a short time truly attached to their comrades and their teachers. One of them Baker, about 20 years old, had then, as he afterwards confessed, no intention of remaining, but wished to learn for some time and then to return to his family. He soon however began to compare what he read in the New Testament, with what he knew of Mohammadanism and its priests, and his faith was shaken. He sometimes disputed with the Christian boys, maintaining that Mohammad had created the world, and that the prophet was all in all, but by degrees he became slow to speak and quick to hear. He was often seen reading the gospel, when the rest went to play, and showed himself very kind to the little boys in the lower classes. His father, who had missed him, found him after an anxious search, in our seminary, and could not prevail on him to return home. His native place is about 20 miles to the south of Tellicherry. "How shall I go," answered he, "where every body will laugh at me, I have already lost all faith in Mohammad." This was in January. Two months afterwards his father visited him again and begged him to go to see his sick mother, promising that he should be permitted to return to his books. It was now time to tell him, that ridicule was not the worst he had to prepare for, in case he should decide on going home. The father also appeared to listen with interest to the comparison drawn between the religion of the sword and that of the cross. But neither of them seemed to anticipate any violence. Baker took leave with the hardly credible promise, that whatever might happen he should be back on the third day.

When that day arrived, the 12th March, the young man returned. He had been sorely beset by a concourse of priests and zealots, who tempted him first with offers of money, then with threats of death. Early in the morning when his father was still wavering, the mother supported the son in his earnest request for permission to go whither his heart drew him, and the father could do nothing but yield. From that time Baker pursued his studies with great diligence, showing the utmost readiness to do every thing he was bid. The brother of the other youth Hassan, came to persuade him to a similar visit, but seeing he made no impression, he left him as one to be counted henceforth among the dead. Not so Baker's relations. They visited him repeatedly and seemed content to have him where he was. But by degrees the priests began to interfere with the family. One of them excluded the father from the Mosque in order to effect the recovery of the son. Baker's sister lately married, was deserted by her husband, and the family threatened with the heaviest curse, if they did not bring the offender back. On the second June two friends of Baker came and begged permission for him to visit a sick uncle. He felt his danger, but trusting too much to his own strength, he went saying that he hoped to proclaim in his own house what he knew of the gospel. He had not then a real insight into the lost condition of a sinner; nor could he call Christ his strength and his life; but he was sure that God was with us of a truth, and said to a native brother in parting, that he would rather die than return to his vomit, adding that if in three days he should not come back, the cause must be sought in violence done to him, not in any abatement of his convictions. When he reached the house of his uncle, he was confined for four days in a room near the Mosque and there harrassed in every possible way; even should he escape this time, he was told, that hundreds were ready to become martyrs by killing him a renegade and outlaw, and that those on whose protection he now relied, would have to share his fate. When confinement was supposed to have broken his spirit, he was brought into the Mosque and forced, swords being held over his neck, by the priests and butchers, to swear that he would not return to the Missionaries. He first refused to swear. He confessed to us subsequently that he felt in those moments as if he would have no Saviour and no hope, if he should be killed. At last he yielded to their threats, and swore by the pillar of the Mosque, that he would no more run away. Then the Moslems ridiculed the person of Jesus, exalted Mohammad, and sent the young man under a guard to his father's house, where flatteries and the sight of the great trouble he had brought on the family were employed with better prospect of success. One person, supposing that he had been attracted by the sight of our horses, made him a present of a pony. But still he was forced by blows to pronounce after the priest a long train of expiatory formulas, upon which a grand dinner was served to him in the Mosque. He was told that his case had been referred to Mecca, and that all the measures recommended in case of his repen-

tance were now executed. A tract which he was observed reading was torn in pieces; a letter which he once attempted to write to Tellicherry shared the same fate. He was a second time forced to swear, that he would not return to us, after which the title deeds of 5 orchards and a marriage were offered him.

Up to that time our search for him and an application to the Talook for his protection had been in vain. But on the morning of the 12th June, he observed two peons sent by our worthy Magistrate Mr. Crozier, loitering about his house, and effected his escape with them. He was overtaken in Mahè, which he had reached by by-ways, but defended by the peon, who was himself a Mapli. After some days of investigation, in which he was also brought before the Cazy and made acquainted with all the errors of christianity, his repeated wish to return to us has been granted. Mr. Crozier went himself to the spot on which the outrage had been committed, and did what he could to quiet the exasperated Mussulmans. Baker has asked for baptism in order to be better prepared to meet death, whenever he may have to encounter it, and we have the joy of witnessing his true and increasing thirst for the knowledge of the salvation which is in Jesus Christ. May he soon become fully assured, that the ways of our God are not ways of death, but of eternal life! May the Lord grant the gift of his Holy Spirit to this dear youth, who without peculiar talents or quickness of perception, is steadily seeking the truth at the risk of his life. He has a heart without guile; may he soon be established in the faith and made wise unto salvation!

H. GUNDERT.

THE CALICUT STATION.

Rev. M. Fritz, Rev. F. Müller; Catechist, Titus.

During the past year we have again experienced the gracious assistance of our Lord in many outward and inward trials. His name be praised. In the beginning of last year the Lord was pleased to visit Br. Fritz with bodily sufferings, which obliged him to leave the station for a while. But his health having improved since the beginning of the monsoon, he has been able to resume his usual avocation.

Br. Albrecht having been transferred to Dharwar by our Committee, Br. F. Müller, of the Tellicherry station, came to this place in order to assist Br. Fritz in the increasing duties of our work.

The word of life has been frequently proclaimed in public as well as in private during the last year. As yet we have seen but little fruit of our labour, though we know that it will not be in vain in the Lord.

The Tamil Christians mentioned in the last report, have attended our Sunday services pretty regularly. Little, certainly, is to be seen in their minds of that living faith which works by love, so desirable in a native

congregation, placed, as it were, as a city on a hill in the midst of a heathen people. With a view to their further instruction in the word of God a week-day service was commenced, but given up again for want of attendance.

A Roman Catholic family of Tamil extraction was received into our small native congregation after 3 month's instruction. May the Lord give them grace to live unto Him who has died for them.

Some other enquirers the Lord has led to us, who have, with few interruptions, been daily instructed. There seem to be traces of the working of the Holy Spirit in some, and if the Lord will grant them a more complete knowledge of their depravity, and a more earnest longing for salvation, we shall not "forbid water" unto them.

A distressed widow with 3 Children having sought an asylum with us, was staying in our compound for 3 months, and earning her livelihood by her own labour. She was constant in her attendance on the means of grace, and her behaviour gave evidence of a good work begun within her. We frequently heard her repeating and impressing on her memory, what she had heard in the course of instruction, while she was at her work. We cherished the hope of being soon permitted to admit her together with her children into our congregation, but the Lord was pleased to call her away from this earth sooner than we thought. She fell a victim to the small pox which was then raging. On the following day 2 of her children also died. The remaining child is still with us.

In the department of native schools our patience has been tried more than once during the past year. The schools have been repeatedly emptied, and 2 of them effectually destroyed by malicious rumours of an intention on our side to carry the children away; yet we succeeded in establishing 3 new Schools, which are pretty regularly attended. The number of scholars has thus remained the same as last year. Parts of scripture, and appropriate tracts and catechisms, are used as class books. Of late we have been cheered by the attendance of several high-caste boys. At the schools the word of God is frequently proclaimed. People appear to take an interest in the examinations which afford them numerous opportunities of hearing the truth as it is in Jesus not only from the missionary, but even from the mouths of their own children.

Another call on our time and strength was made within the last 6 months by a tribe known under the name of Nayádis. Long ago the moral and physical misery of this abject class had excited the sympathies of christians in this province. Mr. Conolly, the principal collector of Malabar, at last succeeded in settling a few families on a piece of ground about 30 miles to the south of Calicut, on the high road to Paulghaut. Little huts were erected for them, and a man was engaged to instruct them in agriculture and other useful occupations. This benevolent plan presented almost insurmountable difficulties, arising chiefly from the inveterate habits of beggary or laziness, which have

Dharwar Station.

Congregation	-	-	-	-	-	-	-	17
Female Boarding School	-	-	-	-	-	-	-	13
Girls' School	-	-	-	-	-	-	-	22
Boys' Schools	-	-	-	-	-	-	-	242
								<hr/> 294

Hubli Station.

Schoolmasters	-	-	-	-	-	-	-	10
3 Girls' Schools	-	-	-	-	-	-	-	35
7 Boys' Schools	-	-	-	-	-	-	-	380
								<hr/> 425

Bettigherry Station.

Congregation consisting of people from Mangalore	-	-	-	-	-	-	-	5
Catechist	-	-	-	-	-	-	-	1
Schoolmasters	-	-	-	-	-	-	-	6
Girls' School	-	-	-	-	-	-	-	10
Boys' Schools	-	-	-	-	-	-	-	212
								<hr/> 234

Malsamudra Station.

Congregation (Communicants 6)	-	-	-	-	-	-	-	30
Schoolmasters	-	-	-	-	-	-	-	4
Boys' Schools	-	-	-	-	-	-	-	112
								<hr/> 146

Cannanore Station.

Catechists	-	-	-	-	-	-	-	4
Schoolmasters	-	-	-	-	-	-	-	3
Congregation	-	-	-	-	-	-	-	146
Schools	-	-	-	-	-	-	-	135
								<hr/> 288

Tellicherry Station.

Catechists	-	-	-	-	-	-	-	3
Schoolmasters	-	-	-	-	-	-	-	8
Scholars	-	-	-	-	-	-	-	200
Congregations at Tellicherry and Anjercandy	-	-	-	-	-	-	-	71
Boarding Schools, boys 31, girls 25	-	-	-	-	-	-	-	56
								<hr/> 338

Calicut Station.

Catechist	-	-	-	-	-	-	-	1
Schoolmasters	-	-	-	-	-	-	-	6
Scholars, Malayalum 175, Tamil 25, Nayadis 10	-	-	-	-	-	-	-	210
Congregation including 10 Catechumeni	-	-	-	-	-	-	-	47
								<hr/> 264

Total.

2351

List of donations received during the year 1842—43, viz.

At Dharwar.

Captain P. Oliphant, -	60	0	0
Major W. Bremner, -	32	0	0
Captain C. Taylor, -	30	0	0
A. N. Shaw, Esq. -	220	0	0
Dr. Doig, - - -	50	0	0
R. S. Bazett, Esq. -	50	0	0
Mrs. Morse, - - -	10	0	0
Captain S. Thornton -	20	0	0
Lieut. W. C. Anderson	50	0	0
Dr. D. Mc. Farlane -	20	0	0
Offering of thanks for mercies received, by a Pilgrim - - -	200	0	0
J.W. Muspratt, Esq. -	100	0	0
H. Stokes, Esq - -	300	0	0
Major H. Prior - -	50	0	0
Sebach Shelamim, -	50	0	0
Mr. Courpalais, - -	45	0	0
Mr. Kyte - - - -	10	0	0
Narayana Karkun, -	8	0	0
From the Dharwar Na- tive Christians - -	16	3	7½

At Hubli.

Lieut. G. S. Anderson	30	0	0
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At Bombay.

Dr. Gibson, by Br. Frey	30	0	0
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At Mangalore.

C. J. Shubrick, Esq. -	100	0	0
T. Lushington Esq. -	100	0	0
Col. More - - - -	50	0	0
N. S. Ward Esq. - -	50	0	0
F. Anderson Esq. - -	300	0	0
Col. Smith - - - -	20	0	0
W. Caddle, Esq. - -	100	0	0
H. Stokes, Esq. - -	310	0	0

W. Lavie, Esq. - -	100	0	0
Mr. C. Blair for the girls' school - - -	40	0	0
W. Lavie Esq. - -	100	0	0
Atkins, Esq. for the girls' school - - -	5	0	0
W. Lavie Esq. - -	100	0	0
Capt. P. Oliphant Esq.	100	0	0
Subscriptions to the English School - -	862	0	0

At Tellicherry.

Major Lawe, - - -	100	0	0
T. A. Crozier, Esq. -	100	0	0
G. A. Harris, Esq. -	150	0	0
P. F. Franzis, Esq. -	50	0	0
G. Waters, Esq - -	100	0	0
G. Waters, Esq. - -	100	0	0
G. Bird, Esq. - - -	200	0	0
F. A. Crosier Esq. -	100	0	0
Rev. B. B. - - - -	30	0	0

At Calicut.

H. V. Conolly, Esq. for Schools - - - -	195	2	0
Lieut. C. F. Irby, - -	100	0	0
David Devasicamony, -	15	0	0

*At Trichinopoly, through Captain
W. B. McAlpin.*

Lieut. Col. Milner - -	10	0	0
Capt. Davenport - -	5	0	0
„ Nicholls - - - -	5	0	0
„ McAlpin - - - -	5	0	0
Lieut. Lyster - - - -	10	0	0
Dr. Booth, - - - -	5	0	0
Dr. Turnbull, - - -	5	0	0
For a Bible - - - -	5	0	0
A few members of the Total abstinence So- ciety and some other			

friends of H. M. 94th	
Regiment - - -	20 0 0
Mr. Temple, 12th Reg.	
N. I. - - - - -	20 0 0

At Bangalore.

Major Briggs, by Col. A.	
Clarke. - - - -	100 0 0

At Hydrabad.

General F. S. Fraser -	100 0 0
Col. J. Bell by Lieut.	
A. Cooper - - - -	26 0 0

At Cannanore.

Capt. McAlpin, - - -	30 0 0
C. W. West, Esq. - -	5 0 0
Capt. J. P. Woodward	75 0 0
Capt. E. T. Cox. - -	30 0 0
Capt. W. B. McAlpin	30 0 0
Serjeant Johnson, - -	20 0 0
Mr Stevens, - - - -	40 0 0
Lieut. H. P. Hill, - -	15 0 0

Rev. Alex. J. Rogers,	20 0 0
Ensign A. Ch. Jourdan,	
by Capt. A. Begbie,	15 0 0
J. A. Hawkins Esq. for	
1841 & 1842 by the	
Rev. Dr. J. Haeberlin	200 0 0

Native Congregation.

Box, - - - - -	5 0 0
Anna - - - - -	5 0 0
Philip - - - - -	5 0 0
Serjt. Ringrow - - -	10 0 0
Several friends - - -	20 3 0
Collection at the Month-	
ly Missionary meet-	
ings - - - - -	137 3 2
Conductor J. Ball for	
October - - - - -	2 0 0
C. W. Ewer - - - - -	20 0 0
Ch. J. Shubrick Esq.	50 0 0
Lieut. C. F. Irby - -	50 0 0
Monthly subscription	
of friends in H. M.	
25th. Regt. - - - -	29 0 0
<hr/>	
Total. Rs. 6280 3 9½	

*Donations received since the 1st. November 1843.**At Cannanore.*

Lieut. C. F. Irby - - -	70 0 0
Monthly Subscription	
of Friends in H. M.	
25th. Regt. - - - -	29 2 6
Conductor J. Ball for	
Nov. - - - - -	2 0 0
Serjt. Major Twain - -	2 0 0
Subscription from H.	
M. 25th Regt. for	
December. - - - -	33 1 3
Ditto. for January - -	22 0 11
Conductor J. Ball for	
December & January	4 0 0
Subscription from H.	
M. 25th Regt. by	

Sergt. P. Currey, for	
February - - - -	21 2 11
Conductor J. Ball for	
February - - - -	2 0 0

At Tellicherry.

G. Waters Esq. - - -	100 0 0
A traveller, for the girls'	
School - - - - -	5 0 0
A native convert - - -	15 0 0
G. Waters Esq. - - -	100 0 0
Mrs. Conolly to the	
Girls' School - - - -	50 0 0
A Lawe Esq. - - - -	100 0 0
G. Waters Esq - - - -	100 0 0

At Calicut

H. V. Conolly Esq. for Malayalam Schools Nov. Dec. & January	54 0 0
From C. G. - - -	5 0 0
F. R. Elton Esq. - -	50 0 0
Rev. W. Fyvie - .	30 0 0

At Dharwar.

A. N. Shaw Esq. - -	225 0 0
H. E. Goldshmid Esq.	150 0 0
W. H. Payne Esq. -	25 0 0
Doctor Doig - - -	50 0 0
Lieut. Meyers - -	24 0 0
Mr. Courpalais - -	21 0 0
Mr. Kyte - - - -	10 0 0
Mr. Harrington - -	4 0 0

Narayana - - - -	1 0 0
Lieut. G. Anderson -	50 0 0

At Mangalore.

Lord Bishop of Madras	50 0 0
W. Lavie Esq. - -	100 0 0
A. H. Chamier Esq. -	40 0 0
F. Anderson Esq. -	300 0 0
F. Johnstone Esq. -	100 0 0
H. M. Blair Esq. -	300 0 0
W. Lavie Esq. - -	100 0 0
G. Harris Esq. - -	100 0 0
T. Lushington Esq. -	300 0 0
F. Anderson Esq. -	200 0 0
W. Lavie Esq. - -	210 0 0
H. Stokes Esq. - -	500 0 0
Lord Bishop of Madras	100 0 0

Expenditure of the Mission during the year 1842—43.

Private expenditure of the Brethren, four of whom are married - - - - -	16,537 2 8
Br. Frey's voyage to Europe - - - - -	1,155 3 3
Journeys - - - - -	1,347 0 8
Native Schools - - - - -	2,332 2 1
Catechists - - - - -	824 3 10
Munshees - - - - -	760 0 0
Libraries - - - - -	552 0 7 $\frac{3}{4}$
Postage - - - - -	932 3 7 $\frac{1}{2}$
Buildings and Repairs - - - - -	3,669 2 6
English Schools - - - - -	1,175 2 9
Seminaries - - - - -	3,988 0 4
Girls' boarding Schools and day schools - - - - -	1,636 0 7
Printing establishment - - - - -	2,176 3 0
Agricultural outlay - - - - -	1,459 0 6 $\frac{1}{2}$
Sundries - - - - -	,627 0 6 $\frac{1}{2}$

Total Rupees. 39,275 3 3 $\frac{1}{2}$

CONCLUSION.

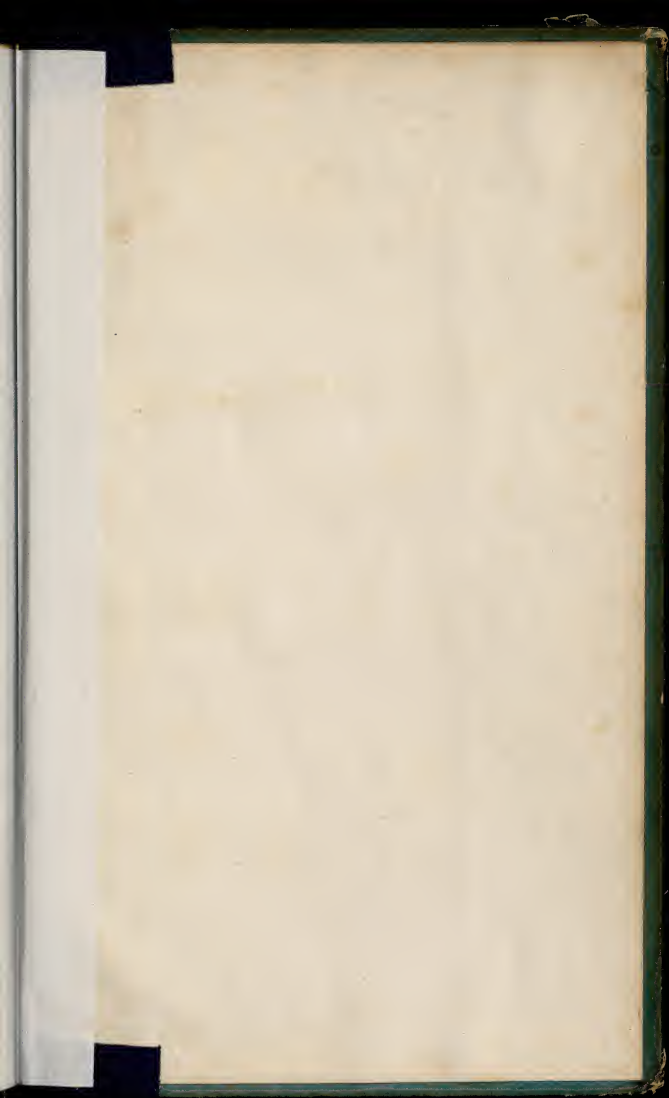
In laying this report before our friends, we give them our hearty thanks for the liberality with which they have supported us in the course of the past year, and commend our work and ourselves anew to their sympathy and their prayers. It will be seen, that we are willing to dig, nor are we ashamed to beg. The work and the wants of our German Mission are increasing. Our Society is poor. We have come to this country, subjected and entrusted by the Providence of God to the British Nation, to supply the lack of service of the churches of Great Britain; and we feel confident, that our claims on the love and liberality of our British fellow christians will not be rejected nor disregarded.

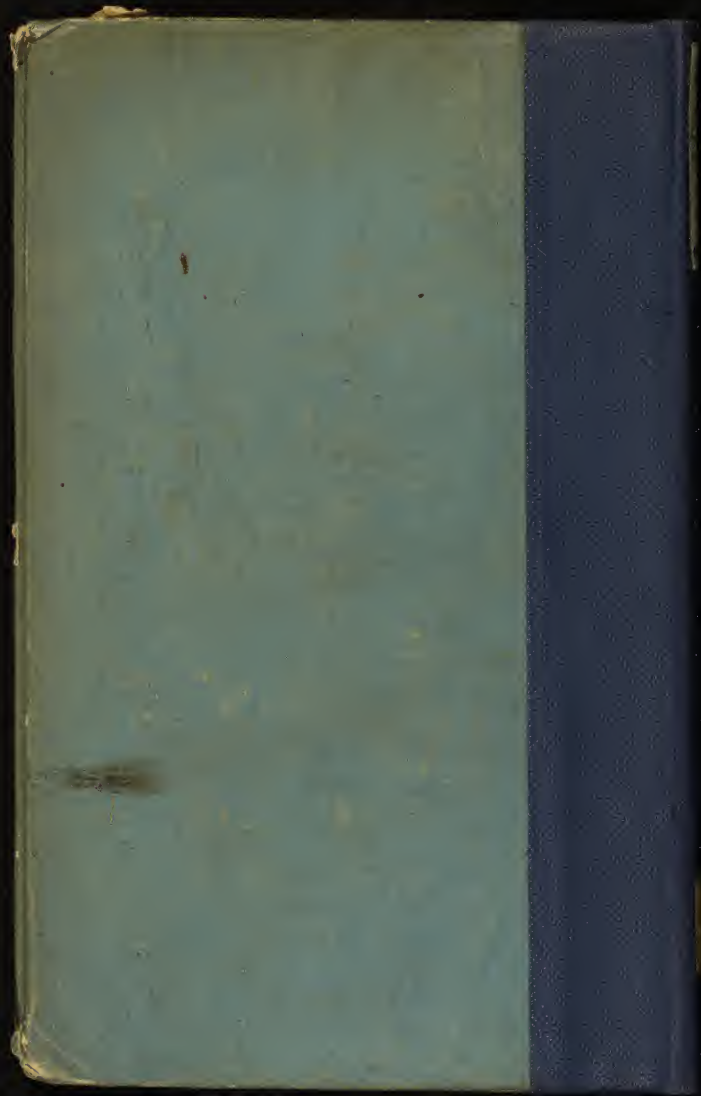
May the Lord continue to grant His blessing to our united efforts and prayers for the proclamation of the truth, and the establishment of the Church of Christ among a people, now indeed degenerate and ignorant, but most assuredly, capable of being taught and ennobled and restored to its ancient rank among the nations of the earth, by the power of the Gospel.

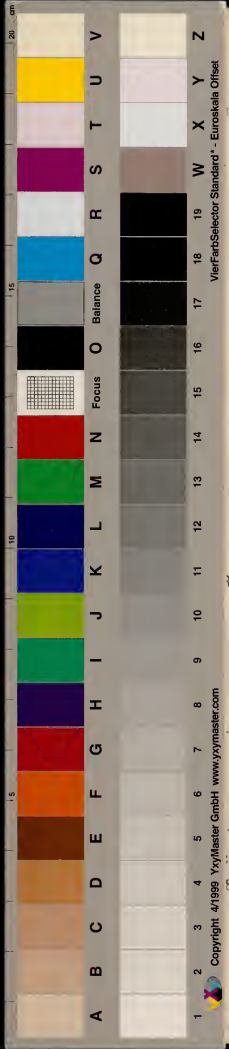
S. HEBICH,
J. C. LEHNER,
C. L. GREINER,
H. MOEGLING,
J. LAYER,
H. GUNDERT,
C. HILLER,

C. ESSIG,
J. MULLER,
J. M. FRITZ,
G. H. WEIGLE,
J. AMMANN,
G. STANGER,
M. HALL,

CH. IRION,
A. BUHRER,
J. HUBER,
CH. MULLER,
F. MULLER,
F. H. ALBRECHT,
FR. METZ.







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PROVINCES.

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